Government of Bombay

Report of the Mussalman Wakf Committee, Bombay

(Appointed by the Government of Bombay under Government Resolution, Revenue Department, No. L.C. 4190 dated the 3rd April 1930)

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REPORT OF THE MUSSALMAN WAKF COMMITTEE, BOMBAY

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I.—PRELIMINARY.

(A) The origin and object of the Committee :—

The Committee was the outcome of a resolution moved by Mr. Syed Munawar, B.A., M.L.C., and passed at a meeting of the Bombay Legislative Council held on the 12th August 1929, to the following effect :—

"This Council recommends to Government to appoint at an early date a Committee of officials and non-officials to enquire into and report on the administration of Mussalman Wakfs (charitable endowments) in the City of Bombay with a view to reform them in the interest of the beneficiaries for whom the wakfs have been set up by their respective donors."

(B) The constitution of the Committee :—

In pursuance of the above-quoted resolution, Government were pleased to appoint a Committee consisting of the following gentlemen :—

President.

The Collector of Bombay.

Members.

1. Sardarsahib Suleman Cassum Haji Mitha, C.I.E., O.B.E., J.P.
2. Mr. Bundealibhoy Hajeebhoy, O.B.E., J.P., Sheriff of Bombay.
3. Mr. Syed Munawar, B.A., M.L.C., J.P.
4. Moulvi Mahomed Yunus Ghulam Hussain Haindaday, Advocate.
5. Mr. Husain Badruddin Tayebji, J.P., Bar-at-Law.
6. Mr. Haji S. Meharbakhsh, J.P.
7. Mr. Haji Ali Mahomed Jalal, J.P.
8. Professor Syed Reza.
9. Mr. Munshi Fateh Mahomed, Editor, *Insaf*.
10. Mr. Bharata K. S. Aiyar, Certified Auditor.

Mr. J. S. Kadri, B.A., of the Indian Educational Service, retired Educational Inspector, C. D. and B. D., was appointed Secretary to the Committee, with the special sanction of the Government of India, *vide* Government Resolution, Revenue Department, No. L.C. 4190 dated the 24th April 1930.

(C) Terms of reference were as follows :—

(1) To consider the present condition of Mussalman religious and charitable wakfs in the City of Bombay and the steps to be taken to provide for their efficient governance, administration and supervision, and to make recommendations ;

(2) To ascertain the defects, if any, in the working and application of the Mussalman Wakf Act in the City of Bombay and to make suggestions to remove the same ; and

(3) To report whether, in the opinion of the Committee, section 13 of the Mussalman Wakf Act, enabling Local Governments to exempt wakfs from the operation of the Act should be retained or removed.

(D) Duration of the Committee :—

Soon after the Government Resolution appointing the Committee was communicated to the members, the first meeting of the Committee was held on 8th April 1930 to settle the preliminaries and start the regular work of the enquiry immediately, in order to enable the Committee to complete its task and present its report by the 15th July 1930 at the latest, as directed by Government.

Excluding two informal meetings, there were held eight meetings in all, one of which had to be postponed for want of quorum.

Professor Syed Reza was the only member of the Committee who could not attend any meeting, as he was out of Bombay all the time.

II.— PROCEEDINGS OF THE COMMITTEE.

At the second meeting held on 15th April 1930, points for the Questionnaire were drafted and it was resolved to issue a Press Note informing the public that the Committee had entered on its work, and inviting the co-operation and support of the persons concerned in the discharge of its duties.

At the third meeting held on 22nd April, the Questionnaire drafted by the Committee at the informal meeting held on 18th April after prolonged discussion was approved and immediate steps were taken to get it printed in English, Gujarati and Urdu. The Press Note was issued on 28th April 1930, while copies of the Questionnaire were issued to Mutawallis and other persons interested in Mussalman Wakfs soon after.

The replies to the Questionnaire were called for by the 15th May but as only a limited number of replies were received by that date and as some Mutawallis had asked for more time, it was resolved at the fourth meeting of the Committee to extend the time for replies up to 31st May 1930.

The next four meetings were reserved for taking oral evidence of some important Mutawallis and experienced gentlemen on various matters connected with trusts.

In all, 14 persons out of 42 invited turned up to give oral evidence, while one enlightened Muslim Lady who had evinced a keen interest in the enquiry, offered to tender oral evidence but her presence was not insisted on, as she had sent in her statement in writing.

III.—INFORMATION COLLECTED IN RESPECT OF THE WAKFS IN THE CITY OF BOMBAY.

Every effort was made to obtain useful information about the existing trusts in Bombay by direct and indirect means.

The Committee was neither empowered to examine the records and accounts of the numerous wakfs existing in the City of Bombay, with a view to ascertain how the wakf properties were being administered, nor had it any authority to compel the attendance of witnesses for oral evidence.

Copies of the Questionnaire were issued to 350 persons but only about 75 replies were received from Mutawallis, beneficiaries and others. Many Mutawallis and Managing Trustees failed to reply, while a large number of those who responded failed to supply full and relevant information regarding the trusts under their charge. Several responsible trustees simply replied that their trusts were worked under schemes sanctioned by the High Court or that they used to submit their statements of accounts to the Small Causes Court, to which reference might be made.

It was, therefore, necessary to collect information about registered wakfs from the records of the Small Causes Court with the special sanction of Government.

Information about a few wakfs for which schemes are framed was obtained from the High Court, while information about unregistered wakfs had to be gleaned from private sources. It was not possible for the Committee, within the limited time at its disposal, to examine minutely the history of a large number of registered wakfs and also to survey a large number of unregistered ones, many of which are either lying dormant or are only partially administered according to the will of the Mutawallis.

The number of trusts registered in the Small Causes Court is 191, while the number of those for which schemes are framed by the High Court cannot be definitely stated. In addition to these, the existence of as many as 110 wakfs has been brought to light by private enquiry. No trace of these wakfs can be found in the records of the Collector or of the Small Causes Court, nor is their history known to anybody except the trustees themselves. The latter have been reticent about their wakfs and it is not possible to induce them to disclose their trust deeds with a view to find out the real aims and objects of the wakfs.

IV.—THE PRESENT CONDITION OF MUSSALMAN RELIGIOUS AND CHARITABLE WAKFS IN THE CITY OF BOMBAY AND THE STEPS TO BE TAKEN TO PROVIDE FOR THEIR EFFICIENT GOVERNANCE, ADMINISTRATION AND SUPERVISION.

The existing wakfs can be distributed under four categories :—

(*a*) Wakfs worked under schemes sanctioned by the High Court;

(*b*) Wakfs registered under the Mussalman Wakf Act of 1923;

(*c*) Wakfs exempted from the operation of the Wakf Act; and

(*d*) Wakfs which are not registered in the Small Causes Court and are still obscure to the public.

The general complaint in connection with the Mussalman wakfs is the absence of a recognised central source from which necessary information regarding their aims and objects, income and expenditure and other relevant particulars may be available to the public and the beneficiaries concerned.

The reports and detailed accounts of very few wakfs are now published and circulated widely among the Muslim public or even among the beneficiaries. The result is that widespread ignorance prevails among the Muslim public about the real objects and scope of a large number of existing wakfs and also about the means of tapping them.

(A) Scheme Wakfs.

There are several wakfs for which schemes have been sanctioned by the High Court. The obvious advantage of a scheme is that it lays down specific rules for the working of the trusts and general instructions for the guidance of the trustees, but a serious drawback is that there is no Court machinery to see that the scheme is properly carried out in all its details and that the defaulting Mutawallis are brought to book. Scheme trusts are immune from the operation of the Mussalman Wakf Act and they do not submit accounts to the Small Causes Court.

Several trusts under schemes are systematically managed and their audited accounts are regularly published by respectable and honest trustees but for lack of an independent, extraneous check and on account of the cumbrous and costly procedure required to secure legal redress of wrongs committed by incompetent or indifferent trustees, even such trusts are liable to be mishandled or mismanaged at times. It will suffice to quote one or two instances in support of this statement.

The trust known as " Fatmabai Rogay Wakf " valued at about 6 lakhs of rupees is intended for educational and other charitable purposes. The Mutawallis of the wakf did not reply to the Questionnaire nor furnished information about the trust. From evidence recorded, it appears that the Secretary of this Trust embezzled a large sum of Rs. 10,000 from the receipts of the trust property and decamped some time ago. A scholarship of Rs. 6,800 was awarded to the son of a responsible and well-to-do trustee of this wakf though he was not entitled to the benefit of the fund under the scheme of the trust. The

father of the boy has been advised by the Advocate General to refund the amount and also to resign his office as a trustee but he has not done so. There is a complaint that the trust accounts are not printed in English, Urdu and Gujarati and widely circulated among the Muslims as required by the scheme.

There is a well-known trust, designated " Mohamed Haji Saboo Siddick Trust " in Bombay. The aggregate value of the trust including interest amounts to Rs. 19 lakhs. Among its first trustees, there were four Muhammadans, two Hindus and two Parsis appointed under a scheme sanctioned by the High Court in 1918. Out of this fund, an institute of manual training and a school are to be started for the benefit of poor Muhammadan boys in the vicinity of Parel. A plot of ground has been purchased from the trust fund at Matunga but a difference of opinion has arisen about the location of the institute among the trustees and the Muslim public and consequently the scheme of the institute has been held in abeyance for several years. Strong protests against the location of the proposed institute at Matunga have been raised by the Anjuman-e-Islahe-Awkaf, the Bombay Textile Labour Union and a number of educationists and the matter is likely to go to the High Court for final decision, if no compromise is arrived at.

There are several other big wakfs administered under schemes. The biggest one is that of the Juma Musjid for which a scheme was framed by the Supreme Court in 1834 but as it was not found workable, it was got revised in 1897 by the High Court.

The present aggregate value of the Juma Musjid property including the Mosque is stated to be about 50 lakhs of rupees. Last year, the gross income of the Musjid was 1 lakh and 88 thousand rupees, while the expenditure including heavy repairs and building work was 2 lakhs and 25 thousand rupees, as stated by K. B. Curtay in his evidence. The excess expenditure was met from the balance in hand as well as from the current income. It is reported that a total expenditure of a lakh of rupees has been incurred on the minarets and the pulpit of the Musjid from time to time. The cash funds of the Musjid are deposited in the Imperial Bank of India in current account. The accounts of the Musjid are audited and published annually. The Kabrastan at Queen's Road and the Madressa-e-Mahomedia are attached to the Juma Musjid. The cost of the litigation in ejecting the late Manager of the Kabrastan was taxed at Rs. 28 thousand in all but the Solicitors out of consideration for the charity accepted only rupees 20 thousand. The annual income of the Madressa fund for the last year was Rs. 29,000 including Rs. 3,800 of the Government grant, while the expenditure on the Madressa was Rs. 39,000. The Madressa is open to all Mussalmans.

Under the High Court scheme of 1897, all the *Mushawirs* or directors of the Juma Musjid which is open to all Sunni Mussalmans are to be Kokani Mussalmans only. There is no provision for encouraging higher education from the Juma Musjid funds under the scheme, as stated by Mr. A. K. Khatkhatey, the Nazir of the Juma Musjid, in his oral evidence.

While dealing with trusts worked under High Court schemes, it is interesting to note that several important wakfs of Dawoodi Bohras are ably managed under schemes and their detailed, audited accounts with balance sheets are annually published and circulated. One of these is "The Hasanali Abdulali Dholkawalla Charities Trusts" of the aggregate value of over 15 lakhs of rupees. The income of the trust is utilised for maintaining an English School, a boarding house and a hospital and for other charitable purposes.

"Lookmanji Sulemanji Trust" is another wakf of Dawoodi Bohras worked under a scheme, which maintains a Madressa for boys and girls at Islampura, Bombay.

Another very important trust of Dawoodi Bohras is the "Muskati Trust", the annual income whereof amounts to over Rs. 80 thousand. A well-equipped Maternity Home at Surat is maintained out of this trust and it has proved a boon to the community. Dr. T. M. Kajiji, LL.D., Bar-at-Law, is the Chairman of the Board of Management of this popular Maternity Home.

(B) Registered Wakfs.

There are in all 194 wakfs which are registered in the Small Causes Court, Bombay, under the Mussalman Wakf Act of 1923. Five of them have got schemes framed by the High Court and will thus go out of the jurisdiction of the Small Causes Court in future.

The total aggregate value of the assets of 189 wakfs exclusive of mosque buildings and lands in many cases, for which information was available from the records of the Small Causes Court, may roughly be estimated at nearly 2 crores of rupees, and the total annual income thereof at Rs. 16 lakhs against the annual expenditure of about Rs. 11 lakhs, leaving an annual surplus balance of nearly 5 lakhs of rupees.

"The Dawoodbhoy Fazalbhoy Muslim Educational Trust" managed by two trustees, viz., Messrs. Sheriff Devjee Canjee and Dawoodbhoy Nensey, is the premier trust for the education of Muslims in Bombay. This wakf was created by the late Mr. Dawoodbhoy Fazalbhoy by a will on the 21st March 1915. After the death of the donor in 1919, there was some litigation and the trust came under the purview of the Mussalman Wakf Act from 14th December 1927. The wakf comprises moveable and immoveable properties. The moveable property consists of Government securities and shares of the total value of Rs. 3,22,072 and of amounts advanced on mortgage of immoveable properties of the aggregate value of Rs. 11,68,400. The total value of the various immoveable properties is estimated at Rs. 18,41,508. All the properties and assets of the trust are valued at Rs. 36,69,152. The accumulated savings which accrued during the period of litigation and administration amounted to Rs. 5,41,981 as shown in the balance sheet for the year ended 31st March 1929. Out of this trust, it was proposed to establish a Residential School on modern lines for Muslim boys on a site at Nigdi near Chinchwad in Poona District, where a large area of land at a cost

of Rs. 38,056 has already been purchased. Some more land was desired to be acquired for the purpose under the Land Acquisition Act but there was difficulty in acquiring it and consequently the scheme was shelved. In the meantime, however, the trustees commenced giving scholarships and educational loans to deserving and needy Muslim students in India and abroad. The number of scholars during 1929-30 was 27 in England and Germany and 282 in India, all for higher studies. In addition to this, assistance was given from the trust fund to a number of educational bodies for the promotion of education and culture. The income of the trust for the year 1928-29 was Rs. 2,33,891 and the expenditure Rs. 2,85,636. The excess expenditure was met from the accumulated savings.

A Zenana School for teaching handicrafts such as plain and fancy needle work and manufacture of gold and silver thread lace to Muslim girls and women has recently been started out of this fund and it bids fair to develop into a very useful institution for the social and economic uplift of poor Muslim women. Elementary nursing and hygiene are also taught to the girls and this has added to the utility of the institution which is now attended by 72 students.

The accounts of this trust, audited by certified accountants, are filed in the Court of the Small Causes but they are not printed and published for the information of the public, who are thus left in the dark about its financial position. The trustees of this trust were invited to give oral evidence but they failed to comply.

"The Peeroo Mahomed and Fazal Peeroo Mahomed Educational Trust," valued at Rs. 1,10,050, is another important trust for educational purposes, managed by Messrs. Sheriff Dewjee Canjee and Dawoodbhai Nensey.

"The Dawoodbhai Moosabhoy Jariwalla Trust" consists of immoveable properties valued at about rupees 2 lakhs, yielding an income of Rs. 14,000 per year. The annual expenditure amounts to Rs. 9,000 leaving a net balance of Rs. 5,000 per year. The accumulated savings of the trust up to now amount to Rs. 50,000. The net income of the trust premises is utilised by way of alms amongst the poor of Bombay, Surat and Ankleshwar, according to the discretion of the trustees. From 6 to 7 hundred rupees out of the income of this trust are spent on charities every month and about one-fourth of this amount is devoted to educational purposes. Dr. Syed Abdul Kadir Al Edroos, L.M. & S., who is the managing trustee, is considering a scheme for this trust with a view to spend more on education. He stated that he was willing to devote the surplus income of the trust to educational purposes. The audited accounts of the trust are filed in the Small Causes Court but they are not published for general information.

"The Haji Ismail Haji Habib Charity Trust" with landed properties valued at Rs. 5,50,514 is a big trust, the income whereof is to be spent for charitable purposes at the discretion of the Mutawallis.

"The Haji Ismail Haji Habib Bunder Trust" owns property worth Rs. 3,74,752, the income of which is used for Ramzan and other charities including Rs. 250 to be distributed to Fakirs every Thursday.

(2) "The Yusuf Ebrahim Garadi Charity Trust" with landed property worth Rs. 1,75,000 is meant partly for educational and partly for charitable purposes.

A sum of Rs. 2,800 to Rs. 3,000 out of the income of "Haji Ismail Haji Yusuf Ahmedabadi's Memon Educational Trust" is reserved for the distribution of scholarships among the Cutchi Memon students in Bombay.

The Muzaffarabad Hall Wakf properties donated by Haji Cassum Joosab and Haji Esmail Haji Cassum are valued at Rs. 3,93,419. The Hall is used for religious feasts, marriage festivities and other suitable purposes. It is not known how the income of this trust is utilised, as no information regarding it has been furnished by its Managing Trustee, who also refused to tender oral evidence.

Haji Allarakhia Rahimtulla Sonawalla, formerly an Ismaili Khoja and now a Sunni, has given away all his property in charity and created two trusts, the income whereof amounting to over 4 thousand rupees per month is utilised mainly for educational purposes. He himself is the Managing Trustee and devotes his whole time and attention to the proper execution of the trusts. The accounts of his trusts are got properly audited and filed in the Small Causes Court.

Khan Bahadur Hakim Mahomed Dayam is the Managing Trustee of the undermentioned eight big wakfs of the aggregate value of about 22 lakhs, intended for religious, educational and other charitable purposes. The accounts of these trusts are submitted to the Small Causes Court but they are not published for the information of the public :—

	Valued at Rs.
(1) Haji Harcon Siddick Trust	2,50,000
(2) Bai Fatimabai Haji Haroon Siddick Trust ..	1,20,000
(3) Haji Esmail Haji Allana Trust	10,95,000
(4) Haji Esmail Haji Allana "Charity Fund" Trust	70,000
(5) Haji Esmail Haji Allana "Family Fund" Trust	75,000
(6) Haji Ismail Haji Allana "Cutch Soothree" Wakf	25,000
(7) Bai Rahimabai Haji Esmail Haji Allana Trust	3,40,000
(8) Bai Khatijabai Abdul Lateef Sobani Trust ..	2,00,000

Khan Bahadur Hakim Mahomed Dayam was requested to tender oral evidence before the Committee but he failed to comply.

(C) Exempted Wakfs.

The Dawoodi Bohras are the only Muslims exempted by Government from the operation of the Mussalman Wakf Act and consequently no accounts of their Wakfs are filed in the Small Causes Court. The Mullaji Saheb who controls most of the Dawoodi Bohra Wakfs was sent a copy of the Questionnaire of the Wakf Committee and was specially requested to favour the Committee with information about Chandabhai Gulla Trust Funds and other Dawoodi Bohra Wakfs under his control and management. He did not furnish the information required but instead, he sent through his Nayab Dewan a copy of a Memorial dated the 7th September 1929 addressed to His Excellency the Governor of Bombay; together with a copy of a representation made to the Honourable Minister of Education, dated the 8th November 1929, by some representatives of the Dawoodi Bohra Community.

In spite of the exemption granted by Government, some Dawoodi Bohra Wakfs are administered by the Bohra Trustees, who are faithful followers of the Mullaji Saheb, independently of him. The accounts of these Wakfs are regularly audited and published for public information. The Hasanali Abdulali Dholkawalla Charities Trust, the Maskati Charitable Dispensary Trust, the Hyderali Cassumali Trust, the Lookmanji Sulemanji Trust and the Kalimuddin Charities are a few typical Dawoodi Bohra Wakfs which are systematically administered by independent Bohra trustees.

(D) Unregistered Wakfs.

There are a large number of unregistered Wakfs about which detailed information is not available. Their accounts are not filed in the Small Causes Court and the public are more or less in the dark about them.

Some of them used to function in the past but they have become extinct or ceased to function now. As an illustration may be cited the case of a Memon Wakf under which a free dispensary was maintained for the benefit of Halai Memons but now there is no trace of the dispensary and the sign board is the only reminder of its past existence. In not a few cases, the Mutawallis have become masters of the Wakf property and there is no one to question them. Some cases have come to notice, in which the Wakf property has been sold and misappropriated. There are other cases in which the Wakfs are lying idle and the Mutawallis are making no use of the income which is being accumulated from year to year. In one instance, a cash amount of Rs. 12,000 donated by a lady named Sonabai Balagoliwali by her last will and testament was handed over by her executor to the trustees appointed by the Khoja Sunnat Jamat in the year 1923. It is reported that the whole amount was lost on account of the negligence of the trustees, some of whom went bankrupt.

General Remarks.

Although there are a number of well-administered Wakfs under the management of honest, straightforward Mutawallis and trustees, there are several wakfs about which various kinds of serious complaints have

been received. The case of the Bakar Kasai Jamat Mosques Wakf with an income of half a lakh of rupees per year may be cited as an instance. The trustees of the Wakf did not render accounts for several years and large sums amounting to some lakhs were misappropriated and wasted. There was a suit filed by a Trustee in the High Court and it cost fifty thousand rupees to the Wakf.

In cases where latitude is given to the trustees to use the income of trust property according to their discretion, money is spent on objects of no lasting good to the public and sometimes it is wasted according to the whims and caprices of the trustees.

There are cases in which wakf property is encumbered without real necessity, while in several cases large amounts are extravagantly spent on repairs or reconstruction of Wakf buildings, simply because money is available and it must be spent.

In not a few cases, large surplus balances of Wakfs are allowed to accumulate from year to year and they are lying idle either with the trustees themselves or in banks. There are instances in which trustees have gone bankrupt and wakf money lying with them is lost for ever. There are many wakfs which provide for education, religious, secular and technical, but in very few cases money is properly spent while in some cases it is actually misspent. The instance of "Haji Haroon Siddick Trust" may be cited. The trust property is worth Rs. 2,50,000 and its net yearly income for the year ended March 1929 was Rs. 26,688. The Trust deed has reserved Rs. 8,200 of the income for various charitable purposes and Rs. 8,000 per year for technical and industrial education. The Balance Sheet for the year ended March 1929, however, shows that Rs. 5,000 were spent on charity, Rs. 1,574 on scholarships, Rs. 315 on Cutch Madressa and nothing on technical and industrial education. Out of the 189 Wakfs for which statistics could be compiled from the records of the Small Causes Court, about 40 relate partially and 15 wholly to educational purposes. A dozen wakfs are intended for the maintenance of orphanages, more than a score for providing housing accommodation for the poor at low rent and about 3 scores for feeding Fakirs and doling out alms to the poor.

If the numerous Wakfs existing for the benefit of the various sections of Mussalmans were properly organised and carefully administered, in order to secure the greatest amount of moral, material and intellectual good to the largest number of the Muslim Community, the present poverty and educational backwardness of the community would speedily disappear. On the whole, the condition of a large number of religious and charitable wakfs in the city of Bombay is anything but satisfactory. A large number of Mutawallis are reported to be careless, apathetic and oblivious of their duties and responsibilities. The Mussalman Wakf Act of 1923 which was brought into force in 1926 has not gone far in eradicating the evils which existed prior to its application. In the statement of Objects and Reasons of the Act, it was stated "That the numerous endowments which have been made or are being made daily by pious and public-spirited Muhammadans are being wasted or

systematically misappropriated by those into whose hands the trusts may have come in the course of time." This complaint holds good in not a few cases of Bombay Mussalman Wakfs even at the present day.

Mr. Abdeali Kajiji, Bar-at-Law, formerly a Prothonotary and a Judge of the Bombay High Court, in his oral evidence before the Wakf Committee, remarked that his experience as a Judge was that many trustees treated the trust property as their own. He cited the case of a Dawoodi Bohra trust which came to his notice, while he was in the High Court. A certain landed property worth Rs. 1,77,000 known as "Burhani Building", was sold by him in his capacity as Official Commissioner appointed by the High Court in Suit No. 125 of 1908 to Sharafali Mamuji and six others, for the purposes of Wakf, in 1909. The seven trustees had purchased the said property out of the fund raised by means of subscriptions, with the object of holding the same in Wakf and utilising the income thereof partly for the benefit of the property and partly for the promotion of education among the Dawoodi Bohras and for meeting the expenses of the repairs and maintenance of the mosques of the Dawoodi Bohras. Mullaji Saheb got this property conveyed to himself by a deed of settlement on 23rd March 1926 by Abdullabhoy Faizullabhoy Munim and another, the two surviving trustees out of the seven mentioned above. In connection with this transfer, Mr. Kajiji remarked as follows :—

> "I do not know whether the proceeds of this property are utilised for the purposes of the original Wakf, because the Mullaji Saheb is the sole master of the Trust, as provided in the deed of transfer in which it is laid down :—'And whereas the said premises as such vest absolutely in the Dai-ul-Mutlak of the Dawoodi Bohra Community and whereas the said Dai-ul-Mutlak as such is not accountable for his management to anybody on earth except the Imam in Seclusion'."

Dr. T. M. Kajiji, LL.D., Bar-at-Law, who is a leading Dawoodi Bohra gentlemen and a follower of the Mullaji Saheb, expressed himself thus with regard to the Wakfs of the Dawoodi Bohras :—

> "I do not know whether the trusts concentrated in the hands of the Mullaji Saheb are properly accounted for. I am a leading Member of the Dawoodi Bohra Community but I am not aware of the numerous Dawoodi Bohra Trusts in existence and how they are administered, because they are all in the hands of the Mullaji Saheb who renders no account to the community."

Mr. Kajiji's opinion was endorsed by several other prominent Dawoodi Borhra gentlemen, who are also followers of the Mullaji Saheb, in their oral and written statements. Mr. Amiruddin Salebhoy Tayebji, who is closely related to the present Mullaji Saheb, in his oral evidence stated that his deceased mother had created a Wakf of Rs. 2 lakhs for the benefit of the Tayabi Madressa at Surat. The Mullaji Saheb took over the amount and the purpose for which the money was donated by his mother is not served at all. The above is sufficient to afford a glimpse into the condition of Dawoodi Bohra Wakfs.

The Wakfs of the Sulaimani Bohra Jamat, the sister sect of the Dawoodi Bohras, are generally well administered and accounted for.

The Wakfs of the Sunni and Isna Ashari Khojas are also well managed but the same cannot be said with regard to the Wakfs of the Ismaili Khojas who, though not exempted from the Mussalman Wakf Act, do not render their accounts to the Small Causes Court. This is the reason why many trusts amongst the Ismaili Khojas are not even known to the general public. From the evidence of a Khoja gentleman, it appears that several big trusts were created by Ismaili Khoja donors for the benfit of their Jamat but now there is no trace of such trusts nor of their accounts. He cited the instance of a Wakf which was intended for the benefit of the poor widows of the Ismaili Khoja Jamat. There is no trace of that fund, since the Mussalman Wakf Act came into force.

V.—DEFECTS IN THE WORKING AND APPLICATION OF THE MUSSALMAN WAKF ACT IN THE CITY OF BOMBAY AND SUGGESTIONS TO REMOVE THE SAME.

The Mussalman Wakf Act was applied to the Bombay Presidency on 19th August 1926 and it is now nearly four years since it came into force. The ostensible effect of the Act on the working of the Mussalman Wakfs is seen in an awakening created among the Mutawallis and trustees to set their houses in order and to systematise their accounts, so as to make them conform to the formal requirements of the Act.

The Act provides for the registration of Wakfs as well as for the annual submission of their accounts, duly audited by certified Auditors, to the Small Causes Court but it prescribes no effective means whereby any points raised in the Auditors' reports or any defects or misdeeds of the Trustees otherwise brought to the notice of the Court can be dealt with. No agency is provided in the Act to ensure that the wakfs are rightly administered and their objects fully carried out. The Chief Judge of the Small Causes Court to whom Wakf accounts are now submitted under the Wakf Act has little time and no special staff to scrutinise and check the accounts and the reports of the Auditors minutely. The provisions of section 92 of the Civil Procedure Code are rarely resorted to, as the proceedings under this section are very dilatory, expensive and tedious.

Many Mutawallis have evaded the Wakf Act, by not submitting their accounts to the Small Causes Court, while those who have complied with the Act have not, in many cases, furnished full and accurate details of the receipts and expenditure of the Wakfs.

The nature and value of trust properties cannot be ascertained without a Balance Sheet which is not compulsory under the Act, though in the Mussalman Wakf Rules of 1925, every auditor is required to inspect the 'balance sheet' for the year *preceding* that for which the accounts of a Wakf are audited by him. Two Schedules, namely, 'B' and 'C', are required to be submitted to the Court, for trust accounts but these Schedules are drawn up on the understanding that the Wakf accounts are maintained on a mercantile basis and not on a cash basis, as should

be the case. The following remarks of the Indian Society of Accountants and Auditors, Bombay, bear on this point :—

"The income of the Wakf property is required to be shown in the prescribed Schedule 'B' and expenditure in the prescribed Schedule 'C'. As will be seen from the copies of the Schedules attached herewith, in the case of Schedule 'B', items such as, 'Arrears in the income at the end of the previous year', 'Outstandings with details of the year to which they belong,' etc., suggest that the accounts should be maintained by the Mutawalli on the mercantile system, and not strictly on cash basis. Unless these columns are statistical and not accounting, such a conclusion would be justified. In the opinion of my Council and in conformity with the accepted principles of accountancy, the accounts of a Trust should be maintained on a cash basis, and not on a mercantile basis. It is important to note that in Trust Accounts income accruing or accrued due but not received should not be taken into account, because if this is done, the trustee would easily distribute or spend more than he may subsequently receive as income, in which case he will be held personally liable to refund to the Estate the amount so overdistributed or overspent. My Council, therefore, suggests that it would serve as a useful guidance and set at rest the confusion that at present exists, if the rule under the Act made it specifically clear that the accounts of Wakf estates should be kept strictly on cash basis and that the information to be given in columns Nos. 2, 5, 7, 10 and 12 of Schedule 'B' prescribed under the Act is for statistical purposes only."

The trustees taking cover under Schemes seem to consider themselves free agents responsible to none except the High Court and above criticism by outsiders. It is to be noted with regret that many responsible trustees of Scheme Wakfs neither responded to the invitation of the Wakf Committee to tender oral evidence nor did they send replies to its questionnaire in connection with their trusts.

An instance of how Scheme trusts are mismanaged will not be considered out of place here. The Wakf of Bakar Kasai Jamat mosques was maladministered by the Mutawallis and the matter was taken to the High Court in 1910 and the proceedings finally terminated in 1919 at a cost of rupees 50 thousand to the Wakf, with the result that a scheme was framed. The Mutawallis again acted in contravention of the Scheme and did not render accounts of the Wakf for seven years and it is alleged that large sums amounting to about rupees 5 lakhs were misappropriated and wasted. Proceedings under section 92 of the Civil Procedure Code were again instituted by a Mutawalli against the defaulting Mutawallis and the suit went on for two years. The plaintiff trustee ran short of funds and could not furnish a deposit of Rs. 10,000 asked for by the Advocate General. The case had, therefore, to be settled but the settlement was extremely detrimental to the interests of the Wakf, inasmuch as the accounts of seven years were waived and the Wakf thereby suffered a loss of about 5 lakhs of rupees. A new Scheme has again been ordered to be framed. The entire cost of the litigation and proceedings for the

framing of a fresh Scheme would come to at least Rs. 25 to 30 thousand, as reported. Mr. Hasan Bhikan Patel was the plaintiff in the above-mentioned suit and his opinion about Schemes deserves mention. He says :—

> " Thus may be seen the great disadvantages that Wakf properties are put to by framing of Schemes by the High Court, as also the futilities of procedures under section 92 of the Civil Procedure Code, and that there is no protection nor safeguard of any wakfs administered under Schemes framed by the High Court. This is a concrete example of Wakfs worked under Schemes repeatedly framed and sanctioned by the High Court of Bombay, and the most deplorable state of affairs resultant therefrom. No proper relief or redress for grievances, mismanagement or contravention of clauses of Schemes even, could be obtained under the dilatory and expensive proceedings of section 92 of the Civil Procedure Code."

The Mussalman Wakf Act is intended to safeguard the interests of all Mussalman Wakfs and it is not only desirable but imperative that Wakfs under Schemes should also come under its purview. The accounts of such trusts like those of other trusts should be submitted to the Small Causes Court, so that they may be accessible to those who are interested in them.

The Mussalman Wakf Act of 1923 applies to the whole of British India and hence its provisions are general. The circumstances, needs and requirements of Bombay City with its cosmopolitan Muslim population consisting of diverse sects and possessing numerous wakfs valued at some crores of rupees are peculiar and it is, therefore, desirable to have a special act enacted for Bombay City to suit its special requirements.

The following amendments and alterations in the Wakf Act are recommended, in anticipation of a new Act being passed for the City of Bombay establishing a Mussalman Wakf Board as recommended by us.

The preamble should be supplemented by the words " and proper regulation, supervision, and control " after the words " better management " in line 2.

Section 2.—I. The word " Islam " should be substituted for the words " Mussalman faith " in clause (*e*).

II. A comma and the words "moveable or immoveable" should be added after the word " property " in line 3 of claues (*e*). Moveable property, e.g. cash or valuables, can be the subject of a wakf, as decided by the High Court (Sir L. Jenkins, Chief Justice, and Beaman J. of Bombay in Indian Law Report, 9, Bombay, Page 91.)

III. The words " Or not forbidden " may be added after the word " Recognised " in line 4 of clause (*e*).

Section 3.—I. After the words " is situated " in line 5 of 3 (1), add the words " or is dedicated." The addition is necessary on account of moveable property.

II. Add the words " and all contributions, fees, payments, gifts and additions to the fund, unless they are accounted for in the capital funds " at the end of the word " property " in clause (*b*).

III. Add the words " and gifts in kind " after the words " all moneys " in line 9 of section 5.

Add the words " or the 1st of Mohurrum, where the Hijri year is followed in keeping accounts " after the word " March " in lines 2 and 5 of section 5. The necessity for allowing a choice of the official or Hijri year to the Mutawallis arises from the fact that many Mutawallis follow the Hijri year in their accounts and they find it a hardship to prepare the statements for the Small Causes Court according to the official year. In the case of Income Tax statements also, latitude is allowed as regards the choice of the samvat or official year but the choice once made must be final.

Section 6. In sub-section (*b*), add after the word " Court," " or by experienced and respectable honorary auditors."

Section 12.—Omit second clause of part (*b*), as it creates a loophole for Trustees of Scheme trusts to evade the responsibility of submitting their accounts to the Small Causes Court, thereby keeping the beneficiaries in the dark regarding them. In the absence of a salutary check by a Court of Law, such trusts are likely to glide into a stagnant groove and hence it is not advisable to exclude them from the scope of the Wakf Act. A receiver appointed by a Court is in the position of a trustee and as such, he should also render an account of the trust property in his charge.

Mussalman Wakf Rules, 1925.—A clause may be added to rule 4 making a Balance Sheet compulsory in form appended hereto. A balance sheet in a prescribed form giving particulars which may be of use to the public is very desirable. It should be drawn up as on the date of the close of the period to which Schedules B and C relate. The balance sheet should show all the assets belonging to the trust including those for which no record is kept in the books of account. Such a record is often lacking in the case of some trusts in respect of Mosques, Mausoleums and old buildings and their appurtenances, owing to the antiquity of the settlement or for other reasons. All such assets should come into the Balance Sheet and the Trustees should enter such items in their books of account, assigning estimated values to each of them. They should also maintain a special register to show full details of all properties, both moveable as well as immoveable.

No Balance Sheet should be accepted for filing, unless a statement is obtained from the auditors that the points raised in the previous year's report of the Auditors have been given effect to, except in special cases where the requirement is waived by the Court. The Auditors' report should be incorporated at the foot of the Balance Sheet and form part of it.

VI.—WHETHER SECTION 13 OF THE MUSSALMAN WAKF ACT ENABLING LOCAL GOVERNMENTS TO EXEMPT WAKFS FROM THE OPERATION OF THE ACT SHOULD BE RETAINED OR REMOVED.

There is a general consensus of Muslim public opinion against exemption being granted to any section of Mussalmans from the operation of the Mussalman Wakf Act and the Committee has, after mature consideration of the evidence recorded, come to the conclusion that it should be deleted from the Act. Pending the amendment of the Act or passing of a new one, Government should not exercise the authority to exempt the Dawoodi Bohra community from its operation.

No Mussalmans have sought exemption from the Act. Even the Dawoodi Bohras who enjoy the privilege of exemption appear to be opposed to the retention of section 13 of the Act. There are apparently only two exceptions among the Bohras in favour of its retention. One of them is Mr. Shaikh Abdul Tyeb Shaikh Hayderali, the Nayab Dewan of the Mullaji Saheb, and the other is Mr. Mohamedally Allabux.

Several influential gentlemen among the Dawoodi Bohras including Mr. A. M. Kajiji, Bar-at-Law, late High Court Judge, Dr. T. M. Kajiji, LL.D., Bar-at-Law, Mr. Amiruddin Salebhoy Tyebji, Mr. Abdul Tayab Esmailji Maskati, Mr. Cumruddin Essabhoy and others who are within the fold of the Mullaji Saheb have put in an emphatic protest against the exemption of the Dawoodi Bohra Wakfs from the operation of the Wakf Act on ethical, religious, legal and social grounds.

They are unanimous in urging that the exemption granted to their community has resulted in the concentration of the wakfs in the hands of one individual, namely the Mullaji Saheb, who professes to be the sole master of the trusts and accountable to none on earth. Mr. A. M. Kajiji, in his oral evidence, expressed his view about the question of exemption thus :—

> "In my opinion, the exemption granted to the Dawoodi Bohra community from the operation of the Wakf Act has proved detrimental to the interests of the community at large. We do not know whether the wakfs are properly utilised for the objects for which they are created. I am of the opinion that the exemption should be abolished and the Wakf Act should be made applicable to the Dawoodi Bohras also. I do not agree with the contention that we are precluded by our faith or tenets from asking for accounts of trusts from the Mullaji Saheb. I hold him to be an accountable trustee."

Dr. T. M. Kajiji, in the course of his evidence, said :—

> "I am in favour of the deletion of the exemption clause from the Mussalman Wakf Act, because it is injurious to the interests of the exempted community. I am strongly of opinion that all trustees of wakfs including Dawoodi Bohras should be held accountable. According to Shia Muslim tenets, Mullaji Saheb too should be held accountable like other trustees."

Mr. Amiruddin Salebhoy Tayebji in his evidence said that he did not believe in the ownership of the Mullaji over wakfs, as the same was contrary to Muhammadan Law, and Mr. Abdul Tayeb Esmailji Maskati concurred in his view. He added :—

"Not only educated Dawoodi Bohras but Bohras in general hold the view that Bohra trusts should be governed by the Mussalman Wakf Act and should not be exempted from its operation, as they consider such an exemption highly detrimental to the interests of our community. It is on account of this exemption that the existence of most of the wakfs is not known to our community."

Questioned as to how far he agreed with the contention of a Bohra gentleman that no one can give any opinion about the faith and beliefs of Dawoodi Bohras and their customs and traditions, except the spiritual head of the Dawoodi Bohra community and its faithful followers, Mr. Amiruddin Tayebji said :—

"This dogmatic belief is contradictory to the Muslim Shia Law, which applies to the Dawoodi Bohras. The tenets and traditions of the Dawoodi Bohras do not demand that the Mullaji should be the sole owner and arbiter of the Dawoodi Bohra Wakfs."

Mr. Maskati expressed concurrence in this view.

Mr. Cumruddin Essabhoy, who is a follower of the Mullaji, said that Dawoodi Bohras followed the tenets of Shia Muslim Shariat, believed in the Holy Qoran and acted upon the principles of Islam with regard to wakfs. He said that the Wakf Act should be applied to all Mussalmans and the Dawoodi Bohras should not be exempted from the operation of the Act, as exemption created an invidious distinction. He further remarked :—

"The Dawoodi Bohras have strong faith in Hazrat Ali who had made a trust and appointed trustees. I want Dawoodi Bohras to follow his example and appoint trustees who should be accountable."

Sheikh Faizullabhai Hamadani, who is related to the Mullaji Saheb, said that he was thoroughly conversant with the principles and tenets of the Dawoodi Bohras and had come into contact with five Mullajis during his life of 55 years. In the course of his evidence, he said :—

"I believe in the tenets of Dawoodi Bohra Shia Ismaili Islamic Shariat which every Bohra is bound to follow. The same must be the faith of the Mullaji Saheb who claims to belong to the Ismaili Shia sect. It is against Shariat to exempt the Dawoodi Bohras from the operation of the Wakf Act. Our community has suffered grievously on account of this exemption. No community has suffered so much as ours in the matter of wakfs. Having regard to the fundamental principles of the Shia faith, I strongly object to the Mullaji Saheb being exempted from the operation of the Mussalman Wakf Act. From 525 A.H. in which the first Dai flourished up to the time of Mullaji Saheb Abdulla Badruddin in A.H. 1333, no Mullaji has ever claimed the sole ownership of the wakfs of the Dawoodi Bohras. Even an Imam who is spiritually superior to a Dai cannot lay claim to

such a prerogative. Mullaji Saheb Najmuddin Saheb had published accounts of Dawat which is supposed by the present Mullaji to be his personal property. Until now, the Mullaji Saheb has not rendered any account of the Chandabhoy Gulla Trust, even though Mr. Justice Marten had declared him to be an accountable trustee of that trust."

The temporary exemption from the operation of the Wakf Act granted to Dawoodi Bohra Wakfs by Government was subsequently modified by a Press Note in which it was stated that the exemption did not in any way interfere with the provision of the Civil Procedure Code nor with the judgment of Mr. Justice Marten in the memorable case of the Advocate General *vs.* Yusufali Ebrahimji and others decided on 19th March 1921. In this suit the principal Defendant was the Mullaji Saheb. In a very elaborate and highly illuminating judgment, that learned Judge has thrashed out the various points of Shia Muslim Law regarding wakfs and after minutely weighing all the pleadings and contentions of the Mullaji Saheb, held him to be an accountable trustee. A few extracts from his judgment quoted below will throw a flood of light on the position of Dawoodi Bohra Wakfs and assist materially in arriving at the solution of the issue whether such wakfs should be exempted from the application of the Mussalman Wakf Act or not :—

Paragraph 206 : Mullaji calls himself a trustee of the public funds.

"Nor has the Mullaji or his predecessors been ashamed in other days to be called trustees. In the book, Ex. A. L., to which I attach great importance, the 48th Dai describes the Dai and his duties as follows :—

'He is the trustee of the public funds which it is his duty to dispose of economically and at his discretion as directed by the sacred rules, in relieving the distressed and needy so as to save them from sordid beggary, and paying the expenses incurred by him and his deputies in discharging their sacred duties and in keeping schools and institutions for religious and secular instructions.'

In Ex. 16, which is a later edition by the present Mullaji, the corresponding passage runs :—'He is the trustee of the public funds of the community which it is his duty to dispose of economically as directed by the sacred laws of Islam.'"

Paragraph 208 : Charities protected by Indian Legislation.

"If in the words of the Proclamation all alike are to enjoy the equal and impartial protection of the law, charitable trusts must be protected just as other trusts are. This is no breach of the rest of the Proclamation. Accordingly, section 14 of the Religious Endowments Act, 1863, gives some protection as regards certain mosques and other places of worship. Section 9 of the Civil Procedure Code is still wider in its application. And recently in response to a public demand for still greater protection for Indian religious and other charities, the Charitable and Religious Trusts Act, 1920, has been passed. Nowhere do I find any express exemption of Dawoodi Bohra mosques or other charities."

" The claim to non-accountability is all the more surprising, because in effect it involves the infallibility of some 266 Amils and numerous other managers and officers under the Mullaji. No man can manage personally 648 mosques, to say nothing of 69 Gullas. The Mullaji must therefore act by agents. But no one suggests that they are infallible. If then, any such agent is corrupt or negligent, why should the community be without a remedy against him ? It may be that the Dai might thus be obliged to repair the misdeeds of his agents. But this would be no slur on him, any more than the misdeeds of the King's Ministers would affect the constitutional doctrine that the King can do no wrong."

Paragraph 211 : Amils and Managers are not infallible.

" The other main ground upon which trusteeship was sought to be avoided, viz., the theory of universal ownership, I have already dealt with in paragraphs 91–116 and elsewhere. I repeat that I am not satisfied that this theory is well-founded even as a matter of religious belief. But whether that be so or not, I am of opinion that this theory conflicts with the law of the land when applied to the followers, or their possessions. The application of it in their case would substantially amount to slavery, as was held in 10 Mad. 375, already cited in paragraph 194 ; nor I think can this theory prevent a Bombay Dawoodi Bohra from doing what every other Mahomedan British subject may do, viz., create a binding and irrevocable wakf or trust in favour of charity. Why should the Court deny to the Dawoodi Borahs of Bombay the rights which the Mullaji is forced to give them by the laws of Mecca ? The answer that the Mecca Government is Sunni but the Dawoodis are Shiahs seems to me insufficient. A Dawoodi is entitled to liberty just as much as any other Shiah or Sunni is in this country. To hold that this important branch of the Shiah sect can never be benefitted as a whole by what in other communities would be a valid charitable trust for the community would in my opinion be contrary to public policy. The Mullaji Saheb has not and never has had any sovereign rights in India, and even if he had, his claims far exceed those which were unsuccessfully made for the Royal Prerogative *in re* De Keysor's Royal Hotel Limited, 1919, 2 Ch. 197 and 1920 A.C. 508. The theory of the Mullaji Saheb's universal ownership, therefore, seems to me to be unfounded in fact and bad in law."

Paragraph 212 : Theory of Universal Ownership.

After full and dispassionate consideration of the evidence recorded, in conjunction with the clear findings of the learned judge as embodied in the above-quoted paragraphs, the Committee has come to the conclusion that if any Mussalman community really needs the protection and aid of the Mussalman Wakf Act, it is the Dawoodi Bohra community.

VII.—RECOMMENDATIONS OF THE COMMITTEE.

(A) *Retrospect.*

At present there is a good deal of ignorance, mistrust and misunderstanding prevailing among the Mussalmans with regard to the numerous

wakfs existing in the City of Bombay. Many wakfs are still undeclared and lying dormant, while the existence of not a few is still shrouded in mystery.

The history of even known and registered wakfs is not easily available to the public, as the reports and accounts of the majority of them are not published and widely circulated. Many Mutawallis and Managers of Wakfs are so conservative, apathetic and exclusive that they would not let the beneficiaries, much less the public, know the secrets of their wakfs. Their mentality can well be judged from the bitter experience of the Wakf Committee. Several hundreds of Mutawallis were approached by the Committee, directly as well as indirectly, with an appeal to lend their co-operation and assistance in the conduct of the enquiry but only 55 of them responded to the call and furnished replies to the questionnaire. Out of more than 2 scores of the Mutawallis who were invited to give oral evidence, only about a dozen chose to turn up and tender evidence. This is a clear indication of their indifference or diffidence about their trusts. As matters stand, there is no direct contact between the Mutawallis and the beneficiaries of wakfs and there is no medium to bring about this contact.

The official contact between the Government and the Mutawallis of Wakfs, so far as it emanates from the Mussalman Wakf Act, is more or less nominal and superficial. The submission of annual accounts to the Chief Judge of the Small Causes Court is a mere formality which is complied with by the Mutawallis, by satisfying the technical requirements of the Act. The Government control and supervision over the actual working of the wakfs is almost nil, because there is no responsible Government agency to carry out this duty. As pointed out by Mr. A. M. Kajiji in his evidence, the Chief Judge of the Small Causes Court has little time and no special staff to scrutinise and check the accounts minutely. The wakfs under Court Schemes are free, even from the formality of submitting accounts to the Court. The remedy for redress against defaulting or dishonest trustees is so cumbrous and expensive that it is rarely resorted to. The result is that the community suffers and the beneficiaries are debarred from reaping the full benefit of wakfs which are created by generous donors with the best of intentions.

With sound organization, proper supervision, sympathetic guidance and salutary check, the Mussalman Wakfs in the City of Bombay, which are valued at several crores of rupees, yielding an income of several lakhs of rupees every year, are fraught with potentialities of incalculable good to the community at large. What is wanted is co-ordination of effort and team spirit on the part of the Mutawallis and the setting up of a suitable machinery for sympathetic advice and wise guidance. There are many trusts with common objects. There are a large number of wakfs which are wholly or partly meant for educational purposes. If the Mutawallis organise themselves and co-operate for the common good by pooling their resources and co-ordinating their efforts, there is every reason to hope that the result of their united forces would be an

achievement of far greater value than that of their divided or individual labours.

(B) *Constructive Proposals.*

The passing of the Mussalman Wakf Act of 1923 was considered necessary, because there were complaints that in a number of cases,

(1) the wakf property was mismanaged, misappropriated, misapplied or diverted to other purposes ;

(2) the original objects for which a wakf was created were not carried out and consequently the beneficiaries were deprived of their just rights ;

(3) there were no means of finding out the very existence of some wakfs and the whereabouts of the wakf property ; and

(4) the remedy for obtaining the redress of wrongs committed by unscrupulous trustees was not only complex but also very costly.

The enquiry has shown that the old complaints still continue and the real object for which the Act was passed is not served by the Act in its present form.

What is needed is the provision of means whereby the public can have easy access to full particulars of each and every wakf that may be in existence for their benefit and whereby the beneficiaries may be able to have their grievances against the trustees redressed cheaply and expeditiously. To achieve this object, the institution of a Central Wakf Board consisting of not more than seven members including the President is recommended. Experience shows that large unwieldy boards rarely work smoothly and efficiently. The Central Wakf Board should be a corporate body, invested with powers to arbitrate and decide cases of disputes between Mutawallis themselves or between Mutawallis and beneficiaries. The Board should have perpetual succession and may sue and be sued in its corporate capacity.

A person who may be a Barrister or Advocate or Vakil of the High Court of not less than ten years' standing or a judicial officer of ripe experience and standing may be nominated by the Government to act as President of the Board. Half the number of the members may be representatives of the Muslim Wakfs in the City of Bombay, while the rest may be recruited from amongst retired Muslim officers of high status and standing, from Moulvis, Barristers, Advocates and Vakils of standing and experience and from other Mussalmans of culture, education and character. The Board should consist entirely of Muslims and the term of its office may be three years, the members to be eligible on the expiration of the term for re-election.

The Board should have an office establishment consisting of a Superintendent, a Secretary who should be a certified auditor and one or two clerks. The Superintendent may be designated the Superintendent of Wakfs and he should be an officer of rank not lower than that of a Deputy

Collector or a senior Sub-Judge and should be appointed by Government. It will be the duty of the Superintendent to maintain a register of all kinds of wakfs with full particulars of their objects, property, income, expenditure, etc., as prescribed by the rules. He will also inspect and scrutinise the accounts and the reports of auditors of the various wakfs, make enquiries, inspect wakf properties and carry out such other duties as may be entrusted to him by the Central Board.

All the powers now exercised by the Small Causes Court will be exercised by the Central Board, which will not only be advisory but also conciliatory and judicial with regard to the settlement of wakf disputes. It should be vested with the powers necessary to dispose of all questions relating to trusts, such as ordering accounts, payment or refund of monies, renewal and appointment of trustees and all other questions relating to trusts. The decisions of the Central Wakf Board would be enforced in the same way as those of the Small Causes Court but they will be appealable to the High Court. The Mutawallis of all wakfs will be required to submit all the statements and schedules, which are now submitted to the Small Causes Court, to the Central Wakf Board. The following duties will be performed by the Board :—

(*a*) It will maintain a complete, up-to-date Register of Mussalman Wakfs in the City of Bombay and file copies of deeds and instruments of trusts.

(*b*) It will serve as an Information Bureau of Wakfs for the public and publish every year a Directory of Wakfs, containing a succinct account of the origin, objects, assets, income, expenditure and working of each wakf.

(*c*) It will render necessary help to the beneficiaries and safeguard their interests by seeing that they get their dues under the wakfs.

(*d*) It will form a Wakf Fund out of donations and grants made to the Board, contributions charged on the income of wakfs at a small fixed percentage, fees, fines, etc.

These provisions should be made applicable to all sections of the Mussalmans and to all trusts and exemptions should be granted to none.

THE WAYS AND MEANS OF DEFRAYING THE EXPENSES OF THE BOARD.

The current expenses of the Central Wakf Board will be met from the Central Wakf Fund which will be deposited in the Imperial Bank of India or any other Bank of established reputation. The account of this fund will be annually audited by qualified auditors and the Audit report will be submitted to Government every year.

As all wakfs are for the public benefit, it is meet that Government should make an annual contribution towards the expenses of the Central Wakf Board.

The Central Wakf Board proposed above for the City of Bombay is bound to prosper like the Sunni Muslim Wakf Committee of Ahmedabad in course of time.

The total cost including establishment charges, stationery, contingencies, etc., for the working of the Committee has come to Rs. 2,323-10-3 in all.

This report has been compiled by Mr. J. S. Kadri, the Secretary to the Committee, to whom credit is due for the care and energy which he has expended on the work.

W. DILLON (President).
BUNDALIBHOY HAJEEBHOY.
SYED MUNAWAR.
HAJI S. MEHARBAKHSH.
M. Y. HAINDADAY.
SULEMAN CASSUM.
HAJI ALIMAHOMED JALALUDDIN.
MUNSHI FATEHKHAN AHMEDKHAN.
BHARATA K. S. AIYAR.
HUSAIN B. TYABJI.
S. M. SAYEED REZA.

Bombay, 15th July 1930.

APPENDIX A.

PROPOSED BALANCE SHEET FOR WAKF ACCOUNTS.

Name of the wakf.....

Balance Sheet as at 31st March 19

Funds and Liabilities.			*Property and Assets.*		
WAKFS FUNDS—			WAKF PROPERTY—		
Balance as per last balance sheet ..			(Showing separately each property, both moveable and immoveable, and stating mode of valuation.)		
Add or Deduct :					
Surplus or Deficit during the year as per Income and Expenditure account ..					
Other Funds —			*Investments*—		
Reserve Fund			(Stating in detail the nature of the investments and mode of valuation.)		
Repairs Fund					
Bad Debts Reserve					
Depreciation Fund					
Any other Funds (accounts to be specified)					
Liabilities—			*Advances*—		
For advances			To Trustees and Mutawallis		
For Rent Deposits			To Employees		
Other than above			To Contractors		
			For Legal Expenses		
			Other than above		
Contingent Liabilities—			*Cash and Other Balances*—		
Claims against the Trust not acknowledged as debts ..	Rs.		Cash on hand		
			Cash at Bank		
			(Showing in detail whether on deposit or Current Account, etc.)		
Total Rs. ..			Total Rs. ..		

APPENDIX B.

List of Wakfs registered in the Small Causes Court, Bombay.

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property if available	Annual income	Annual expenditure	Surplus if any
				Rs.	Rs.	Rs.	Rs.
1	Bai Ratanbai Dharmada Trust—16th December 1894.	Bai Ratanbai and six others..	Annual feasts to Khoja Sunnat Jamat in honour of the Prophet and other saints.	92,320	1,147	624	522
2	Poor Sunni Khoja Dwelling House—3rd April 1916.	Bai Ratanbai wd/o Dattoobhai Manji, and three others.	Certain land, hereditaments and premises to be rented to poor members of the Khoja Sunnat Jamat at nominal rent.	30,000	878	765	118
3	The Khoja Nirashrit Fund—November 1879.	Jairajbhai Peerbhoy and others.	Providing maintenance, lodging, clothing, education and other support to poor Khojas.	72,661	3,555	77	3,523
4	The Bai Ratanbai Kurla Sanitorium Trust—10th November 1909.	Bai Ratanbai and four others .	Giving monthly cash allowances to several persons named in the trust.	1,09,080	6,849	3,917	2,932
5	Bai Ratanbai Benevolent Trust—21st December 1895.	Fazal Meherali Rahimbhai and three others.	Educating children of poor Sunni Khojas, maintaining poor and disabled Sunni Khojas and providing for the marriage of poor Khoja girls.	15,000	826	2,128	..
6	Allobhoy Khoja Gulam Hosain Mooraj Charity Trust—29th April 1912.	Gulam Husain Alloobhai Mooraj and three others.	Maintaining a Musjid at Bandra, Medressa for religious education and musafarkhana and a burial ground for Shia Isna Ashari Khojas.	63,000	1,882	1,429	1,305

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property if available	Annual income	Annual expenditure	Surplus if any
				Rs.	Rs.	Rs.	Rs.
7	Abdullabhoy Lalji Charity—4th July 1919.	Abdullabhai Laljee and five others.	Imparting religious and secular education to Shia Isna Ashari children, assisting orphan boys and girls, opening of local schools and the surplus to be used for charitable purposes as Hospitals, dispensary, etc.	1,00,000	31,911	6,080	25,830
8	Dawoodbhai Moosabhai Jariwalla Charity Estate—12th March 1904.	Dawoodbhoy and three others.	Maintenance and upkeep of trust premises, giving alms to the poor at Bombay, Surat and Ankleshwar and the surplus income being vested in security.	1,80,000	14,040	868	5,357
9	Allarakhya Rahimtulla Sonawalla Charity Fund—28th July 1922.	Allarakhia Rahimtulla and five others.	Maintenance and education of poor deserving Khojas, maintaining or aiding schools, hospitals, orphanages and relieving the distress and suffering of the poor.	2,50,000	20,155	23,514	..
10	Allarakhy Rahimtoola Sonawalla Charity Fund—28th July 1926.	Allarakhia R. Sonawalla and seven others.	Providing certain monthly allowances for the settler and other persons specified in the Trust Deed and carrying out the objects mentioned in Indenture of Trust No. 9 quoted above.	3,50,000	30,000	19,000	11,000
11	The Khoja Shia Isna Ashri Bundeallibhoy Mahomed Free Dispensary—4th August 1924.	Haji Bachho Ali ..	Establishment of a free Dispensary for Shia Isna Ashray Khojas.	1,12,900	5,508	5,060	448

12	The Khoja Shia Isna Ashri Mosque and Imambara Trust.	Sharif Hasam (Managing Mutawalli).	Maintenance of a Jame Mosque, Madressa and Imambaras for Shia Asni Ashari Jamat.	56,000	15,851	17,369	..
13	Ibrahimbhai Hasam Shia Isna Ashri Trust—10th September 1914.	Gulam Hosain Moledina ..	After the demise of the donor's wife the property to be used for Madressa for Shia Asni Ashari sect for religious and charitable purposes.	45,000	7,487	7,209	298
14	Seths Hirjibhai Allarakhia and Laljibhai Sajan Vidia Uttejak Fund—11th November 1925.	Ramjanali Lalji Sajan and eight others.	Object maintaining a Kanya Shala.	83,437	4,068	2,975	1,093
15	Khoka Bazar Sunni Masjid or Kokni Mohamadan Masjid—18th August 1904.	Abdul Latif Mahomed Ali (Managing Mutawalli) and three others.	Maintenance of the Teli Musjid, Nagdevi Street.	28,000	1,197	1,475	..
16	Bapu Khote Street Mosque ..	Mahomed Hosain Haji Mahomed Abdulla Fakir (Managing Mutawalli).	Upkeep of the Musjid in Bapu Khote Street.	10,000	800	200	600
17	The Khoja Girls Orphanage Property—5th May 1924.	Habib Ismail	Maintaining an orphanage for poor Khoja girls, aiding the Khoja girls in their education and at the time of marrying.	1,87,341	16,465	16,364	101
18	Curamali Ebrahim Khoja Charitable Fund—6th April 1921.	K. S. Karamali Ibrahim and seven others.	Maintaining poor, helpless and disabled Khoja widows and helpless males, maintaining and educating poor Khoja orphans and helping poor Khoja students in schools and colleges with books, fee and cash allowance.	30,000	1,933	1,704	228
19	Haji Siddick Jaffer Trust—1st August 1921.	Haji Hasam Ismail (Managing Mutawalli) and four others.	Maintaining Madressa for religious and secular education for Mahomedan children and providing them with lodging, boarding, books and other necessaries.	1,20,000	8,794	8,533	262
20	Mosque Wakf at the Junction of Mazgaon and Chinch Bunder Roads.	Haji Ismail Haji Ahmed (Managing Mutawalli) and three others.	Upkeep of Mosques at Mazagaon and Chinch Bunder Road street.	20,000	1,293	1,275	17

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property if available	Annual income	Annual expenditure	Surplus if any
				Rs.	Rs.	Rs.	Rs.
21	Old Kazi Street Mosque Wakf.	Mahomed Yusuf Khatkhatey.	Upkeep of the Old Kazi Street Mosque.	10,000	914	707	206
22	Parel Usmania Takya Masjid Trust.	Abdulla Haji Mahomed and two others.	Upkeep of Parel Usmania Takya Masjid and maintaining Usmania Madressa for religious and secular education.	12,000	2,433	1,744	542
23	Masjid Bridge Road Mosque Wakf.	Abdul Rehman Abdulla (Managing Mutawalli).	Upkeep of the Mosque and its staff.	30,000	852	783	68
24	The Jairazbhoy Peerbhoy Khoja Benevolent Trust—17th March 1883.	Cassamali Jairajbhoy (Managing Mutawalli).	Maintaining poor, blind and disabled Khojas of Bombay, affording famine relief, imparting education to Khoja orphans, etc.	49,929	1,945	1,803	141
25	Noorbaug Charitable Trust ..	Cassamali Jairajbhoy and five others.	The building to be used by the Khoja community for marriages and other festive occasions.	90,000	12,107	10,280	1,992
26	Manjibhai Currim Chaiwalla Khoja Charities.	Mahomedali Chaiwala (Managing Mutawalli) and another.	A sum up to 1 lakh to be spent on charities for the benefit of poor Khojas in general.	1,01,500	6,090	8,694	..
27	The Haji Allarakhya Nathoo Madressa Islam Trust—23rd September 1905.	Salemahomed Dharmsey (Managing Mutawalli) and four others.	Maintenance of a Madressa for teaching Hindustani to Khoja children and using a portion of a building for prayers by Shia Esna Ashari Khojas.	32,416	1,635	1,726	..
28	Haji Allarakhya Nathoo Mahil-E-Husaini Trust—23rd September 1905.	Salemahomed Dharmsey (Managing Mutawalli) and four others.	The total income to be spent on Majlises.	12,500	648	1,069	..

29	Haji Allarakhia Nathoo Jakat Trust—23rd September 1905.	Salemahomed Dharmsey (Managing Mutawalli) and four others.	Distributing bread to poor Khojas daily.	17,500	1,611	975	636
30	Fatmabai w/o Jan Mahomed Deoji Trust—25th April 1918.	Mahomedali Janmahomed (Managing Mutawalli).	Maintaining a Musafarkhana, spreading and promoting Hidayat or religious education, holding Majalis weekly in honour of Imam Hasan and Husain.	20,000	2,282	1,048	1,234
31	Janmahomed Deoji Trust—24th April 1918.	Mahomedali Janmahomed (Managing Mutawalli) and four others.	Repairs to the Wakf Property, maintaining a Musafarkhana, Religious education for Khoja boys and girls, holding Majlises, etc.	30,000	4,043	4,339	..
32	Haji Ebrahim Haji Siki Ladha Wakf—30th April 1923.	Hasanmahomed	Net income to be utilised for purely religious purposes.	50,000	4,801	3,137	1,664
33	Currimbhai Ibrahim Khoja Orphanage—27th June 1896.	Habib Currimbhoy and five others.	Maintenance of the Currimbhoy Ibrahim Khoja Orphanage.	6,55,928	18,974	21,525	..
34	Badr Baug Wakf—24th November 1905.	H. B. Tyabji (Managing Mutawalli) and five others.	Maintenance of "New Badr Baug" for the benefit of the Sulemani Jamat.	75,000	2 866	2,107	758
35	Deojibhai Jamal Musafarkhana Trust—14th June 1905.	Sharifbhai Deoji	Preservation of the property, maintenance and upkeep of a Musjid and the Deojibhoy Jamal Musafarkhana.	55,000	6,623	5,708	1,624
36	The Hirjibhai Jamal Bhavnagar School Trust—13th June 1907.	Janmahomed Deojibhai Jamal and three others.	Maintenance of a school established by the settler at Bhavnagar.	15,000	1,592	1,808	216
37	Jamalbhai Hirji Trust—1st May 1908.	Jamalbhai Hirji and others ..	Spreading Hidayat or Isna Ashari Faith, Bombay Presidency and repairs to the Wakf property.	30,000	3,274	3,928	..
38	Khadak Kokniwali Masjid Wakf.	Abdul Latif Mahomed Husain Chorgay (Managing Mutawalli).	Maintenance and upkeep of the Khadak Kokniwali Musjid.	20,000	2,316	1,990	326
39	The Kokni Qadim Bengalpura Masjid Wakf.	Mahomed Ismail Hatey (Managing Mutawalli).	Maintenance and upkeep of the Mosque.	7,500	1,110	1,203	..

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				Rs.	Rs.	Rs.	Rs.
40	Madresa-E-Munshi Mahomed Ibrahim Mackba Wakf—30th October 1853.	Abdul Hamid Mackba (Managing Mutawalli).	Upkeep of a Madressa and payment to Mutawallis.	25,000	2,544	2,508	36
41	The Rajaballi Ramjan Poor Khoja Women Trust.	Haji Mahomed Ramjan Alli (Managing Mutawalli).	Maintenance of poor and helpless Khoja women, disbaled women and widows.	10,500	600	528	82
42	Bai Hajiani wd/o Abba Umar Hasan Wakf—22nd April 1918.	Abdul Karim Haji Husain ..	Distributing food or money among poor Mahomedan in Kutiana in Kathiawad on Muslim festivals.	10,000	992	868	124
43	The Muljibhai Jivraj Khoja General Reading Room and Library Trust—7th January 1882.	Ibrahim Moledina (Managing Mutawalli) and three others.	After providing for the upkeep of the trust building, the surplus money to be spent on the Reading Room and Library.	50,000	1,140	754	385
44	Seth Culphan Damany Trust—14th September 1857.	Husainali Allarakhya (Managing Mutawalli) and six others.	Distributing dry food to poor people near the Mosque and Durgah of Syed Mohamed Shah in Chhatri Sarang Street.	13,516	595	355	781
45	The Karmali Hasam Khoja Nirashrit Funds—13th February 1914.	Karamalli Hassam (Managing Mutawalli) and four others.	Maintaining poor ,disabled and unemployed Khojas, maintaining and educating poor, parentless Khoja children, general charitable purposes to the extent of 10 to 15,000 Rs. per year.	1,28,000	5,757	4,890	867

46	The Jumabhai Lalji Musafarkhana—22nd December 1921.	Adam Fazulbhoy Lalji (Managing Mutawalli) and five others.	Affording accommodation of Hajis going to and returning from Mecca, Medina and other Holy places as well as to other travellers and students coming to attend schools and colleges or for examinations in Bombay, supplying food and clothing to poor disabled Khojas, providing expenses for the daughters of poor deserving Khojas, etc.	75,000	2,873	2,220	652
47	The New Kazi Street Mosque Wakf.	Abdul Latif Mahomed Yusuf Toongekar (Managing Mutawalli).	For the upkeep of the New Kazi Street Mosque.	30,000	3,142	2,534	607
48	The Rahmatbai Poor and Needy Khoja Fund—12th September 1899.	Ibrahim G. Ladhabhai and five others.	Maintaining poor Khojas who are disabled or have suffered from natural calamities, etc.	14,200	638	611	393
49	The Ladhabhai Ebrahim Charitable Institution for Khoja orphans—12th September 1899.	Do. ..	Providing residence, food, maintenance and religious and secular education for Khoja orphans.	59,000	2,413	2,453	531
50	The Kazrat Imam Husein Saheb's Maljis Fund—26th September 1901.	Do. ..	Holding Majlises in honour of Hazrat Imam Husain, during the month of Mohuram in Bombay and Cutch-Mandvi annually.	12,000	498	498	..
51	Information not available.						
52	The Haji Ebrahim Haji Usman Khatri Charities—3rd April 1924.	Haji Siddick Haji Mahomed Khatri (Managing Mutawalli) and three others.	Making monetary gifts to the Shaikhs and Syeds of Mecca and Medina and promoting religious education in Jaziratul Arab, rendering pecuniary assistance for the upkeep of Musjids and for other charitable purposes in Mecca and Medina.	40,000	4,400	1,525	3,392

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				Rs.	Rs.	Rs.	Rs.
53	The Bhoja Bhai Allarakhya and Bai Lubai wd./o Bhojabhai Allarkhia Nirashrit Fund.	Bundeali Bhojabhai (Managing Mutawalli) and three others.	Repairs to the Wakf property, giving grain or clothes to poor and helpless persons at Singura and surrounding villages, giving monthly allowances to several specified persons, paying reasonable sums in Bombay and elsewhere for marriages of girls, burial ceremony, etc.	1,00,000	10,478	5,046	5,431
54	Majlise Tayyide Mussalmananay Jadid Wakf.	Abdul M. Baskza ..	Assisting new converted Islam ..	50,000	2,021	1,378	642
55	Bai Sakinabai Moosabhai Jafferbhai Khoja Maternity Hospital and the Moosabhai Jafferbhai Residence for middle class Khojas—1st August 1918.	Yacoobali Moosabhai (Managing Mutawalli), and four others.	Maintenance and upkeep of the Maternity Hospital and providing residence for middle class Khojas.	2,50,000	8,505	10,792	..
56	The Cutch Mundra Husaini Madressa Fund.	Rahimtullah Haji Mahomed Mavji (Managing Mutawalli), and three others.	Maintenance of a Madressa, and Majlises at Mundra in Cutch, after defraying the charge of the upkeep of the trust property.	12,000	1,197	1,443	..
57	The Abdulla Haji Mavji Jivraj Trust.	Abdulhusein Haji Abdulla Haji Mavji (Managing Mutawalli) and three others.	Providing repairs to the Wakf building, primary assistance for the members of the donors family, if necessary, and maintenance for poor members.	40,000	2,699	2,848	..

58	Mahim Durgah Mohalla Kokni Jamat Juma Musjid Wakf—14th March 1910.	Gulam Ahmed Mahomed Husain Buray (Managing Mutawalli) and two others.	Rs. one thousand to be spent on feeding the poor on the anniversary of the Durgah at Mahim.	75,000	8,828	5,829	2,999
59	Kokni Jamat Second Dontad Mosque Wakf.	Syed Abdul Kader Syed Hameed (Managing Mutawalli.)	Upkeep and benefit of the Wakf Mosque as well as of the Khadak Moholla Mosque.	38,000	5,473	3,282	2,191
60	The Mowlood Wakf—8th January 1848.	Haji Ebrahim Jitekar (Managing Mutawalli).	The balance left after deducting the expenses of repairs and upkeep of the Wakf property to be spent on the celebration of the birthday of the Prophet Mahomed.	50,000	5,068	3,135	1,933
61	The Chakla Street Furnifure Bazar Mosque Trust—27th February 1918.	Do. and three others.	Upkeep of the Wakf property and the maintenance of the Chackla Street Furniture Bazar Mosque.	11,644	1,500	2,413	..
62	The Cassumbhai and Jamalbhai Mahomedbhai Charities—26th August 1920.	Sheralli Moolji (Managing Mutawalli) and six others.	The provisions of a Gujarati School for boys and girls in Bharapur, Cutch.	39,696	2,100	1,234	866
63	Khatri Musjid Wakf ..	Haji Ismail Haji Mahomed (Sole Mutawalli).	Maintenance of the Khatri Musjid	25,000	5,135	5,330	..
64	Bibi Amirunnissa Charitable Trust—December 1908.	Ali Asghat Hassanali Fuzee and five others.	Award of scholarships to girls of the Sulaimani Jamat.	13,355	32	2,168	..
65	Pir Bana Syed Haji Abdul Rehman Saheb Wakf—1st August 1922.	Miya Mahomed Haji Jan Mahomed Chotani (Managing Mutawalli) and six others.	(1) Religious and secular education of boys and girls. (2) Maintenance of the Mahomed Hassan Chotani Library. (3) Upkeep and repairs of the Tomb of the Pir Saheb, etc.	70,000	7,528	10,965	..
66	Mustan Shah Durgah Trust—21st September 1922.	Ismailbhai Mahomedbhai Banatwala (Managing Mutawalli).	Performing religious rights of the Durgah and maintaining a Musafarkhana.	3,000	817	491	326
67	The Bangalpura Mosque Wakf	Abubakar Shaikh Ali ..	Maintenance of the New Bangalpura Mosque. Observance of the necessary ceremonies of all important Muslim holidays, etc.	65,000	4,154	3,088	..
68	Bai Ratanbai Cassum Somjee Parpia Trust—10th January 1913.	Noormahomed Cassum Somji (Managing Mutawalli).	Holding Majlises and performing religious ceremonies in honour of Imam Husain.	24,236	1,172	1,145	..

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				Rs.	Rs.	Rs.	Rs.
69	The Shushtary Imambara Trust—10th January 1909.	Haji Shaikh Mahomed Shushtary (Managing Mutawalli) and others.	Hold Majlises during Mohuram, promoting education amongst Shia Isna Ashari people in Bombay, maintaining orphans, and doing other charitable of religious acts.	60,000	7,119	2,615	4,504
70	The Surmaya-E-Jama-Ate Sulemani Trust—22nd December 1903.	Fidali A. A. Nizami (Managing Mutawalli).	Distributing prizes to the students of Surmaya, maintenance and education of Sulemani boys. Maintaining four boys in the name of Amiruddin Tyabji, providing higher education and training in the Engineering line, etc.	75,000	10,796	8,742	5,416
71	Second Charity of Haji Shakoor Haji Hassam—17th February 1923.	Haji Noormahomed Ahmed (Managing Mutawalli) and four others.	(1) For Fateha and feasts in Memory of the Donors. (2) For Majlises and feasts during Rabiussani and Mohuram. (3) Charity to the poor Halai Memon community.	1,10,000	9,295	7,737	1,558
72	First Wakf of Haji Shakoor Haji Hassam—13th October 1904.	Haji Noor Mahomed Ahmed (Managing Mutawalli) and two others.	Observing the anniversary of the Settlor. Helping Destitute Syeds and Fakirs of the Halai Memon community with money, or clothes, or food.	20,000	1,595	877	768
73	Rangari Moholla the Abdul Salam Musjid Trust—25th February 1882.	Gulam Mohiudin Shirgar (Managing Mutawalli) and four others.	Upkeep of the Wakf Mosque only	4,00,000	30,452	13,493	16,959

74	Wahedina Charity Trust—24th September 1925.	Haji Ismail Haji Mahomed (Managing Mutawalli) and six others.	Helping poor Khatris ..	17,000	1,443	1,266	177
75	Information is not available.						
76	The Allarakhya Manji Charities—21st February 1898.	Haji Bachu Ali (Managing Mutawalli) and three others.	(1) Payment to the relation of the Settlors. (2) Feasts to Jamat in Bombay and Cutch. (3) Upkeep of a Musafarkhana.	1,10,338	12,616	9,284	2,331 (? 3,332)
77	Bhusari Mohalla Musjid ..	Gulam Mohiuddin Shirgar (Managing Mutawalli) and five others.	Maintenance of the Wakf Mosque.	90,000	9,441	5,115	4,325
78	Satrasta Musjid Wakf—8th October 1898.	Ismail Haji Dawood (Managing Mutawalli).	The upkeep of the Wakf Musjid and a Madressa.	45,000	5,396	3,005	2,391
79	Upper Colaba Kokni Mosque and Cemetery.	Mohamed Syed Ibrahim Sindoley.	For the benefit of the Wakf Mosque and a Cemetery and renewal of cemetery chawl.	10,500	2,549	2,443	108
80	Haji Ibrahim Jaffer Mistry Trust—11th November 1926.	Ebrahim Jaffer Mistry (Managing Mutawalli).	Building of a Mosque and a Musafarkhana in Cutch. Rs. 15 per month to any deserving Sunni Mohamedan Madressa in Cutch. Rs. 600 to a Sunni Mohamedan orphanage in Cutch or in Bombay, etc.	55,000	6,364	3,182	3,182
81	Suleman Jaffer Mistry Wakf—1st July 1926.	Do. ..	A feast on the anniversary day of the Settlor. *Khichdi* to poor widows during Ramzan, distribution of loaves to the poor, etc.	15,000	3,770	3,058	712
82	Information is not available.						
83	The Dhunjibhai Daramali Khoja Orphanage Trust—28th March 1883.	Mohamedbhai I. W. Rawjee and seven others.	Provision of free quarters to the poor and needy Khojas, maintenance of poor Khoja children, and providing expenses for the marriage of poor Khoja girls.	1,59,927	8,113	10,592	2,479
84	Wakf of Munshi Mahomed Ibrahim Makba for Sonapur Musjid and Niyaz—30th December 1907.	Abdul Hamid Makba ..	For the upkeep of the Wakf Musjid and for Niyaz.	15,000	1,617	1,719	..

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				Rs.	Rs.	Rs.	Rs.
85	Haji Esmail Haji Yusuf Ahmedabadi's Memon Educational Trust—9th March 1914.	Haroon Adam (Managing Mutawalli) and six others.	(1) Rs. 500 per year for Isha-Ate Islam, (2) Rs. 2,800 to Rs. 3,000 per mensem for scholarships to be awarded to Cutchi Memon students in Bombay.	1,61,610	11,941	10,733	1,208
86	Zakhirae Jamate Sulemani ..	Hadi Camruddin Tyabji (Managing Mutawalli).	(1) Rs. 5,000 for helping the widows of the Sulemani Jamat. (2) Rs. 8,750 for the poor of the Jamat. (3) Rs. 11,100 on four Fateha ceremonies.	45,000	1,235	1,235	..
87	Syedna Suleman Building Wakf—7th February 1919.	Haji Cumruddin Tyabji (Managing Mutawalli) and another.	Providing inexpensive residential quarters for members of the Sulemani Jamat at cheap rent.	35,000	2,803	2,881	..
88	Wakf of Haji Bashir—24th March 1882.	Do. ..	(1) Recitation of the Quran during the month of Ramzan. (2) Celebrating the memory of Syed-us-Shohoda. (3) Other charitable purposes.	80,000	4,708	1,845	2,863
89	Muzafferbad Hall Wakf Property—13th April 1891.	Haji Cassum Joosab and seven others.	The Hall is used for religious feasts, marriage festivities and other suitable purposes.	3,93,419	10,164	4,786	5,378
90	Haji Cassum Jusab Sunni Mahomedan Orphanage, Belasis Road and Versova Street Properties—13th April 1891.	Ibrahim Haji Cassum and two others.	Maintenance and upkeep of the orphanage and the management of Trust properties.	3,71,806	29,987	24,288	5,699

91	Khoja Sunnat Jamat Barvin Majlis—3rd January 1915.	Abdul Rehman Bhai Ahmed Dharamsey and three others.	Meeting the expenses of one Majlis on the 12th day of every Muslim month.	3,000	265	230	35
92	Kazipura Estate Trust—26th October 1896.	Suleman Haji Cassum and six others.	Upkeep and management of Kazipura estate (Rs. 28,092 were paid for religious and charitable purposes in 1892).	8,79,556	84,123	6,212	21,910 (?77,911)
93	Peeru Dosa Charities 3rd March 1908.	Rajubally Ramji Lakhdiv and three others (Managing Mutawallis).	Feeding poor Ismaili Khojas ..	2,800	126	20	106
94	Haji Jaamahomed Latif Dadar Musjid Wakf—24th March 1884.	Vali Mahomed A. Rehman and eight others.	Maintenance and upkeep of the Wakf Mosque.	22,250	2,167	1,973	194
95	Mosque of Kalaigar Trust—21st April 1911.	Haji Hassam Haji Suleman and three others.	Do.	25,000	2,502	2,611	..
96	Hakim Bakerali Mosque Wakf.	Mahomed Hussain Ali Miya Jariwala.	Maintenance and upkeep of the Wakf Mosque and the Durgah.	1,00,000	22,981	7,408	15,573
97	Phul Gulli Attar Musjid Wakf.	Abdul Rehman Haji Ali Mahomed and two others.	Maintenance and upkeep of the Wakf Mosque.	60,000	6,177	4,218	1,253
98	Fatehmahomed Usman Dawood's Wakf—29th June 1904.	Haji Esmail Haji Ahmed ..	(1) Fateha ceremonies of the settlor and his parent. (2) Assisting the poor relations of the settlor and other poor people during Ramzan. (3) Repairs of the Wakf property. (4) Surplus to be used for erecting another building in the same compound.	35,000	4,773	5,773	..
99	Fatehmahomed Usman Dawood's Wakf—28th August 1915.	Do. ..	Conducting a religious school at Victoria Road, Byculla. Surplus income to be utilised on the purchase of a new building for the school or for the expenses for the Mosque at Victoria Road.	15,000	1,040	1,260	..
100	Haji Ahmed Haji Usman's Wakf—4th August 1904.	Do. and two others.	Maintaining an orphanage and a Madressa for Sunni Mahomedan boys, after defraying the expenses of repairs and taxes for the Wakf building.	12,000	829	1,902	..

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				Rs.	Rs.	Rs.	Rs.
101	Haji Ahmad Haji Usman's Wakf—26th March 1906.	Haji Ismail Haji Ahmad and five others.	Establishing an orphanage in a School of Art at Mecca for Sunni orphana. Surplus to be utilised for a day school at Mecca for assisting indigent Hajis and for giving stipends to poor relations of the settlors.	35,000	1,276	1,881	..
102	Fateh Mahomed Usman Dawood's Wakf—29th June 1904.	Do. and two others.	Upkeep of the Mosque forming part of the Wakf Building.	15,000	1,118	1,070	48
103	Dhanbari Mohalla Mosque Wakf.	Ismail Mahomed Hanif and four others.	Maintenance and upkeep of the Wakf Mosque.	6,000	1,225	4,718	..
104	Information is not available.						
105	Do.						
106	Alladin Mahomed Dama Charitable Trust—5th January 1924.	Abdulla Alladin Mahomed Dama and three others.	(1) Rs. 5 per month to Bangi and Pesh Imam of Cutch Tira Musjid. (2) Feeding the Kinsman of Alladin Mohamed Dama during Mohuram days.	4,390	199	178	21
107	Falkland Road Mughagirni Khatri Musjid Wakf.	Haji E. Abdul Latif ..	Maintenance and upkeep of the Wakf Mosque.	12,000	1,578	1,624	..
108	Hawabai wd/o Joosub Haji Giga Trust—18th June 1913.	Mahomed Abdulla and another	(1) Fateha and Maulood ceremonies in memory of the settlor Bai Hawabai and her family. (2) Sending persons for Haj. (3) Other religious purposes.	25,000	2,014	782	1,142

109	Cutchi Musalman Khatri Jamat.	Haji Ebrahim Mahomed Patel.	Whole income to be spent for the general benefit of Musalman Cutchi Jamat.	1,80,000	10,809	5,653	5,155
110	Khoja Shia Isna Ashari Female Members Majlis Trust.	Allaoodin Kasum and five others.	Holding Majlises on the 19th, 21st and 23rd of the Holi month of Ramzan every year.	20,500	960	652	307
111	Fatmabai Roghay Clare Road Chawl Trust—13th March 1905.	Kazi Kabirudin (Managing Mutawalli) and two others.	Religious purposes and charities only.	60,000	3,300	3,050	112
112	Haji Joosub Haji Siddick First Trust—16th March 1914.	Haji Jan Mahomed and two others.	Education of Muslim children, giving monetary help for marriages of poor Muslim girls. assisting Hajis, contributions to Mosques of Cutchi Memons, etc.	20,000	1,420	1,800	..
113	Haji Joosub Haji Siddick Second Trust—3rd September 1921.	Do. and another.	(1) Wells, Dharamsalas, and Musjids, to be built and looked after. (2) Helping Hajis and poor Cutchi Memons of Bombay. (3) Rendering help for marriages of poor girls of the Jamat. (4) Maintaining Madressas for orphans and other charitable institutions.	1,56,000	3,720	3,376	394
114	Haji Siddick Haji Usman Allarakhya Joosubani Trust—25th June 1923.	K. B. Haji Abdul Rehman and four others.	Establishing and Maintaining an orphanage called "Siddick Usman Allarakhya Jusoobani Yatimkhana".	1,16,000	11,397	11,172	224
115	Trust of Halimabai wd/o Haji Usman Allarakhya—20th December 1918.	Abdur Razzak Haji Haroon and four others.	Prayers at Tombs and feeding the poor on the anniversary day of the deceased donor and her husband and son. Feeding the poor at Miran Datar's Durgah. Distributing bread to the poor in Bombay, etc.	40,000	5,283	3,359	1,923
116	Majlise Saadatul Kownain, Bombay—22nd May 1917.	Nasiruddin Afzaluddin and two others.	Defraying the burial expenses of dead bodies of destitute Mahomedans.	21,000	3,103	2,895	3,543

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the Wakf property, if available	Annual income	Annual expenditure	Surplus, if any
				Rs.	Rs.	Rs.	Rs.
117	Munsi Afzaluddin Wakf—28th May 1905.	Nasiruddin Afzaluddin and two others.	Monthly payments to Pesh Imam and Bangi of the Mosque in Shaikh Burhun Cumruddin Street. Defraying burial expenses of poor Mahomedans.	12,000	1,440	618	822
118	Telli Mohalla Mosque—14th October 1905.	Nasiruddin Afzaluddin ..	Upkeep of the Wakf Mosque ..	15,500	2,453	2,036	416
119	Wakf of Haji Ebrahim Latif relating to Maulood-Un-Nabi—19th May 1884.	Ismail Haji Mahomed Ibrahim.	For religious purposes and for assisting a Mosque.	10,000	1,365	1,560	..
120	Wakf of Haji Ebrahim Latif relating to Madressa-E-Latifiah and New Mohamedans. ..	Do. and two others.	Maintenance of Madressa Latifiah for religious instruction and providing means of religious instructions for new convert to Islam.	90,000	1,315	7,127	..
121	Wakf of Bai Aishabai w/o Haji Ibrahim Latif—28th February 1927.	Do. ..	The same purposes as those of Wakf No. 121.	5,000	1,392	309	1,082
122	Haji Esmail Haji Allana "Cutch Soothree Wakf"—5th March 1910.	Hakim Mahomed Dayam and two others.	Maintenance of a Mosque at Soothree (Cutch) and of a Musafarkhana at Basrah.	25,000	3,786	1,420	2,365
123	Haji Esmail Haji Allana Trust—3rd March 1910.	Do. ..	(1) A Sanitorium at Antop Hill. (2) A Free Library at Antop Hill. (3) A Scholarship in Primary and Secondary Schools and Colleges. (4) Providing accommodation at low rents for Cutchi Memons. (5) Supplying free books to students, etc.	10,95,000	40,425	47,166	..

124	Bai Rahimaba Haji Esmail Haji Allana Trust—30th March 1920.	Hakim Mahomed Dayam and two others.	(1) Annuities to relatives of the Settlor and others. (2) A free Dispensary at Matunga. (3) Distribution of money among the poor, etc.	70,000	33,293	33,763	..
125	Late Haji Esmail Haji Allana Charity Fund Trust—3rd March 1910.	Hakim Mahomed Dayam and two others.	Rs. 300 per month to be distributed among the poor Cutchi Memons.	70,000	8,855	7,404	1,450
126	Haji Haroom Siddick Charity Fund Trust—19th December 1898.	Hakim Mahomed Dayam and two others.	(1) Rs. 4,000 to be spent on industrial or other kind of education for young men of Cutchi Memon Community and failing them to young Muslim students of other communities. (2) Rs. 3,000 to be distributed among the poor and distressed Cutchi in cash or in kind. (3) Rs. 1,200 to be spent in providing dowries to poor Cutchi Memon girls on the occasion of their Marriages, etc. (4) Rs. 2,700 to be spent in religious charity Majlises, etc.	2,50,000	26,688	24,848	1,839
127	Fatmabai Haji Haroon Siddick Trust—4th November 1903.	Hakim Mahomed Dayam and four others.	Various religious and charitable purposes.	1,20,000	9,036	8,616	6,413 (? 420)
128	Haji Esmail Haji Allana "Family" Fund Trust—15th September 1920.	Hakim Mahomed Dayam and four others.	(1) Providing Hajis with free passages to Jeddah and Bagdad. (2) Money distributed among the poor in the month of Ramzan. (3) Other religious ceremonies.	75,000	4,074	12,126	..
129	Bai Khatizabai w/o Haji Abdul Latif Haji Joonus Subhani Trust—16th February 1910.	Hakim Mahomed Dayam and three others.	(1) Monthly allowances given to the grandson and other poor related of the Settlor. (2) An Orphanage for Cutchi Memon girls to be opened in Bombay.	2,00,000	9,485	12,000	..
130	Haji Suleman Abdul Wahed Testimonial School Trust—23rd February 1911.	Ahmed Haji Kaderdina and four others.	Maintaining an Urdu School ..	37,656	5,800	4,615	1,185

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property, if available	Annual income	Annual expenditure	Surplus, if any
				Rs.	Rs.	Rs.	Rs.
131	The Jaffer Suleman Musafarkhana Trust—20th January 1890.	Haji Siddick Ibrahim and three others.	Providing lodging for Pilgrims ..	1,40,000	6,478	6,787	..
132	Bai Rahimatbai w/o Noor Mahomedbhai Gulamhusain Trust—5th January 1913.	Pir Mahomed Meher Ali Master.	Holding to Majlises for females of Khoja Sunnat Jamat in the month of Mohurum.	1,000	49	49	..
133	Ahmadbhai Habibbhai Trust—30th October 1918.	Peermahomed Meherali Master.	Giving a feast on the Anniversary day of the donor's father to Khoja Sunnat Jamat.	5,000	200	200	..
134	Bai Fatmabai w/o Karmalli Ebrahim Soomar Trust—11th March 1911.	Do. ..	Holding 2 Majlises and giving one dinner to Khoja Sunnat Jamat.	5,000	350	197	53
135	Bai Hirbai w/o Jafferbhai Moledian Trust—16th June 1918.	Do. ..	Holding a Majlis on the anniversary of the Donor's death.	500	34	34	..
136	Khoja Abdul Rahim Sulemanbhai Joomani Trust—16th November 1900.	Do. ..	Do.	1,000	49	49	..
137	Fazalbhai Allarakhia Trust—16th November 1900.	Do. and four others.	Do.	13,468	673	181	492
138	Bai Balbai w/o Meheralibhai Chandoo Trust—27th September 1907.	Do. ..	Holding Majlises during Ramjan and helping the poor of the Jamat, etc.	7,925	371	371	..
139	Bai Khairunnisanbai d/o Ahmed Suleman Joomani Trust—13th September 1910.	Do. ..	Majlises of the anniversary of the donor's death.	1,300	65	86	..

140	Alloo Paroo Trust—19th April 1894.	Do. ..	Majlises and dinner to Khoja Sunnat Jamat on the 30th day after Ashura.	15,000	1,140	865	274
141	Haji Casum Bhai Premji Trust—26th August 1900.	Do. ..	The Majlise on the 27th Rajab in memory of the donor.	1,800	74	74	..
142	Allauddin Paddoo Khan Trust—2nd March 1878.	Do. ..	The Majlis and dinner to Khoja Sunnat Jamat on Chehelum 40th day after Mohurum.	50,000	3,271	1,146	2,125
143	Bai Sakinabai w/o Ahmedbhai Suleman Joomani Trust—25th September 1918.	Do. ..	Majlis on the anniversary of Sakinabai's death.	1,300	65	66	..
144	Bai Bhanbai w/o Fazalbhai Meherali Rahim Trust—20th December 1911.	Do. ..	One Majlis and Niyaz on the 10th of Moharrum for Khojas Sunnat Jamat.	3,200	91	91	..
145	Haji Gulamhusein Teja Scholarship Trust.	Do. ..	One scholarship to a Khoja Sunnat Jamat Scholar of Rs. 100 per year.	2,000	114	114	..
146	Virjibhai Bhanji Trust—13th June 1846.	Do. ..	Majlises and dinners for the Jamat during Moharrum.	80,000	4,160	4,893	..
147	Wakf of Haji Hassum Haji Cassum—13th December 1907.	Bai Fatmabai w/o Haji Hassum Haji Cassum.	Religious and charitable purposes.	50,000	4,300	3,993	1,789
148	Bai Hawabai w/o Salemahomed Haji Elias Wakf—9th December 1897.	Haji Siddick Haji Ebrahim and three others.	Rs. 360 for a Musjid ..	9,000	1,200	925	274
149	Undria Street Mosque Wakf.	Ibrahim Saheb Kalokhay ..	Maintenance and upkeep of the Chowkey Moholla Mosque.	20,000	5,375	5,338	37
150	Kolsa Mohola Memon Jamat Ladies and children Charitable Dispensary Trust—24th January 1906.	Haji Essa Haji Usman ..	Free Dispensary for the benefit of the Memon Jamat.	10,000	3,793	5,613	..
151	Kolsa Mohola Memon Jamat Maternity Charitable Trust.	Do. ..	A Maternity Home ..	54,819	4,292	1,824	2,467
152	Bhisti Mohalla Charitable Trust—7th May 1909.	Najafali Fateali ..	Providing a Home for poor widows and aged and infirm persons, etc.	22,000	2,201	392	1,809
153	Bai Hanifabai Wakf—20th April 1926.	Mahomed Abdulla and another.	Fateha and Maulood ceremonies on the anniversary of the donor.	2,155	172	172	..

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property, if available	Annual income	Annual expenditure	Surplus, if any
				Rs.	Rs.	Rs.	Rs.
154	Market Dhoka Halai Memon Jamat Trust—3rd March 1927.	Tar Mahomed Haji Mahomed Patka and four others.	Maintenance and upkeep of the Jamalkhana.	2,30,000	6,785	3,619	3,165
155	Late Hajianibai Aishabai w/o Adam Moledina Trust—5th October 1906.	Ahmed Haji Kaderdina and two others.	Feeding Fakirs and distributing bread on the anniversary day of the deceased donor and her husband. Balance for the Masjid or a reservoir.	12,000	970	553	416
156	Haji Dawood Bawla Charitable Dispensary Trust—3rd July 1889.	Abdool Shakoor Haji Rahimtulla and four others.	Maintaining a dispensary and a Madressa.	1,26,300	6,396	6,646	..
157	Wakf Property of Bai Safoorabai—16th September 1895.	Abdul Shakoor Haji Rahimtoola and four others.	Paying marriage expenses of Memon boys and girls, funeral expenses of indigent Muslims, Feeding Muslim Fakirs, giving pecuniary help to poor Hajis monthly.	1,09,200	10,811	7,405	6,838
158	Wakf of Jummashah Durgah.	Haji Abdul Latif and others..	Maintenance and upkeep of Jumasha Durgah and its property.	3,500	1,000	600	400
159	Madressa Faizul-Uloom Trust—22nd September 1925.	Abdulla Moosa and four others.	Maintenance of a Madressa ..	6,600	490	471	19
160	Ghoghari Mohalla Jamat Khana Trust—2nd June 1919.	Kasam Mahomed and three others.	Charitable purposes ..	8,000	825	932	..
161	Badruddin Tyabji and R. T. Fateha Fund.	H. B. Tyabji ..	Annual Fateha dinner in memory of the donor's parent.	4,500	208	51	157

162	Wakf Property of Hajianibai Jiloobai d/o Haji Aboobakar Ismail—14th November 1921.	Allarakhia Salemahomed ..	Rs. 3,600 per annum to the Mutawalli Allarakhia Sale Mahomed, Rs. 900 per year to 2 ladies, Rs. 800 for ceremonies during Mohurum and Ramzan, Rs. 1,200 for feeding Fakirs, Rs. 1,400 for performing anniversary of 6 members of the family, etc.	1,60,220	17,657	18,522	..
163	Charity of Haji Ahmed Haji Abdulla Noorani—20th October 1902.	Mahomed Kasum Haji Abdul Sattar Noorani and four others.	Distributing bread Doles to the poor every day.	30,000	1,820	1,970	..
164	Trust of Cutch Nalia Mosque—14th May 1913.	Mahomed Haji Abboobaker and three others.	Maintenance and upkeep of a Mosque at Nalia in Cutch.	13,000	1,166	416	749
165	Colaba Musjid Wakf ..	Siddick Mahomed ..	Maintenance of Colaba Mosque ..	7,000	1,087	1,222	..
166	Mama Hajani Trust Property—18th July 1922.	Abdur Rehman Mahomed Yusuf and three others.	Reservation and maintenance of the Mosque and Durgah.	7,900	761	927	..
167	Mahim Vanzawalli Kokni Musjid Trust—19th May 1897.	Shamsuddin Haji Ebrahim Penkar.	Maintenance and upkeep of the Musjid and its properties.	11,800	662	661	1
168	Charity of Bai Rajubai and Noorbibi d/o Tajookala—18th November 1892.	Peermahomed Gulam Rasul Munshi and five others.	Maintenance of Jamat Khana and a Chawl for the use of Bakar Kasab community and for the benefit of musjid.	50,000	5,000	3,000	2,000
169	Bai Aishabai w/o Haji Ahmed Haji Jacab Noorani Charity—19th February 1919.	Jusab Noormahomed Noorani and four others.	Giving dinners to Fakirs and Syeds yearly and other charitable purposes.	25,000	3,373	3,228	144
170	Haji Ahmed Haji Abdulla Noorani Charity Trust.—23rd July 1901.	Joosab Haji Noormahomed Noorani and three others.	(1) Rs. 300 per year to the Madressa in Jackaria Musjid, Rs. 200 for Maulood-E-Sharif and Feeding Fakirs and Members of the Jamat every month, Rs. 300 for giving alms during Ramzan, etc.	30,000	3,259	2,902	357
171	Bai Rahimatbai w/o Haji Jackeria Haji Ahmed H. Patel Wakf Trust No. 1—25th February 1919.	Bai Rehmatbai w/o Haji Jackria Haji Ahmed.	Various charitable purposes.	65,000	4,887	4,187	700

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property, if available	Annual income	Annual expenditure	Surplus, if any
				Rs.	Rs.	Rs.	Rs.
172	Bai Rahmatbai w/o Haji Jackeria Haji Ahmad Haji Patel Wakf Trust No. II.	Bai Rahmatbai and another.	Maintaining a Sanitorium for Cutchi Memons at Malad.	2,00,000	2,395	2,528	..
173	Do. No. III.	Umar Haji Adam (M. M.) and another.	Letting out a house at Kambekar street to poor Chutchi Memons at nominal rent.	40,000	1,428	681	746
174	Mian Sheikh Peer Bawa Wakf	Karim Rakhan ..	Upkeep of the Mosque and Durgah at Sion, Kurla.	6,480	455	455	..
175	Dawoodbhai Fazalbhai Educational Trust—21st March 1915.	Fazil Mooraj and two others .	Rs. 36,000 per year to be given to the widow of the Testator for her maintenance. Rs. 1,800 per year for the maintenance of the grandmother of the Settlor. The surplus income to be devoted to educational purposes.	39,37,568	3,17,012	2,85,636	31,375
176	Peeroo Mahomed and Fazal Peeroo Mahomed Educational Trust—21st March 1915.	Do. ..	Educational purposes ..	1,10,050	3,244	2,151	1,092
177	Esmail Devji Sagridhan Trust—17th December 1926.	Alimahomed Salemahomed Dharmasey and four others.	Purely religious purposes only ..	30,000	1,500	32	1,467
178	Wakf Property of Moosa Haji Hasham and His Family Trust—25th March 1926.	Abdul Shakoor Haji Rahimtoola and two others.	Repairs of the Wakf property, observance of the anniversaries of a specified persons, and rendering help to such family members as may be in need.	40,000	3,964	4,199	..

179	Madressa-E-Yusufi Cutchi Nalia Wakf.	Haji Esmail Haji Eusoof and four others.	Charitable purposes ..	10,000	900	1,256	..
180	Haji Ahmed Muhamed Bhimdiwala Wakf—21st February 1928.	Haji Ahmad Mahomed Bhimdiwala.	Maintenance and education of poor Mahomedan orphans and other charitable purposes.	13,500	739	399	340
181	Haji Esmail Nakhoda Dini Talim Fund—27th April 1928.	Ahmed Haji Ismail ..	Religious education of Sunni Mahomedans.	12,000	1,038	981	57
182	Haji Jusab Haji Suleman Trust—14th December 1922.	Ismail Haji Adam ..	Rs. 4,064 to be used for charitable purposes, yearly Rs. 1,016 to be paid to Khatri Husain Noormahomed.	1,23,348	9,027	7,264	1,762
183	Haji Ismail Haji Habib Mosque Trust—4th February 1868.	K. B. Abdur Rehman Haji Mahomed Khandwani and four others.	Upkeep of Seth Haji Ismail Haji Habib Mosque at Kambekar Street.	1,24,808	18,400	7,053	11,347
184	Haji Esmail Haji Habib Charity Trust.	Haroon Tarmahomed Noorani and five others.	Assisting poor and helpless Cutchi memons and other charitable purposes according to the discretion of the Mutawallis.	5,50,514	84,972	35,896	49,076
185	Haji Esmail Haji Habib Bunder Trust—10th January 1872.	Haroon Tar Mahomed Noorani and four others.	(1) Ramzan chartities Rs. 3,500, (2) Anniversary day dinner in honour of the prophet Rs. 1,000, (3) Rs. 250 to be distributed to Fakirs every Thursday, (4) Rs. 300 to Hajianibai Zainabai, (5) various other charities.	3,74,752	37,788	18,646	19,142
186	Esmail Dada Deoraj Shia Isna Ashri Khoja Orphanage—18th January 1926.	Vishram Shivjee and another.	Establishing and maintaining a orphanage for Shia Isna Ashari Khojas.	58,250	2,400	100	2,300
187	Sir Mahomed Charitable Trust—27th April 1929.	S. V. Shangavi ..	(1) Training and Shipping, (2) Girls' Orphanage, (3) Boys' Orphanage, (4) Schools for Boys and Girls, (5) Hospitals for women and children, etc.	2,00,000	13,555	6,848	6,707
188	Suleman Hasham Saudagar Charitable Dispensary Trust—31st March 1929.	Ibrahim Abboo and three others.	Establishing and maintaining a dispensary.	1,40,000	8,400	792	7,068

Serial No.	Name of the Wakf and the date of its creation	Name of the Managing Mutawalli or one of the Mutawallis	Chief objects of the Wakf	Estimated value of the wakf property, if available	Annual income	Annual expenditure	Surplus, if any
				Rs.	Rs.	Rs.	Rs.
189	Mahi Sunni Mussalman Kaburastan No. 8 Wakf—25th September 1908.	Mahomed Haji Ahmed Agboatwala and three others.	Opening the Kabarastan for Musalmans at Mahim and surrounding places.	6,500	98	515	..
190	Pir Rahimuddin Durga (of Uran) Wakf.	Mahomed Ibrahim (MgM) and another.	Maintenance and upkeep of the durgah at Uran.	8,000	6,280	47	6,232
191	Sharifabibi Chorgay Wakf—15th January 1920.	K. B. Mohamed Ismail Kurtay and four others.	Helping the Kokni Mahomedan widows.	10,000	1,840	408	1,432
192	Haji Siddick Jaffar Madina Trust—6th November 1929.	Haji Siddick Jafer and two others.	Hiring a building at Medina for a Madressa and for providing temporary lodging to Pilgrims of Katri Jamat. The balance to be used at the discretion of the Trustees.	50,000	2,317	1,279	1,038
193	The Yusuf Ebrahim Garadi Charity Trust—22nd April 1929.	Ismail Yusuf Garadi and two others.	(1) 50 per cent. of the net income to go to reserved Fund. (2) Balance to be used for Educational, Religious, Pious and Charitable purposes, regarding to Sunni Muslim Law.	1,75,000	18,940	4,496	14,440
194	The papers are in	the District Court and the	information not available.				

APPENDIX C.

List of Unregistered Wakfs in the City of Bombay

(1) Haji Allarakhya Noor Mahomed Trust	.. Created 28th March 1846. (Ref: Haji Zackaria Haji Esmail.)
(2) Haji Adam Haji Abubakar Trust	.. Created 30th January 1849. (Ref: as above.)
(3) Haji Joosub-Noor Mahomed Trust	.. Created 30th June 1849. (Ref: as above.)
(4) Haji Mahomed Alliani Trust	.. Created 5th July 1857.
(5) Haji Ishak Kookra Trust	.. Created 30th January 1871.
(6) Haji Tarmahomed Sajan Trust	.. Created 15th September 1869.
(7) Siddick Nathoo Noormahomed Trust	.. Created 12th March 1867.
(8) Haji Abdulla Dosal Trust	.. Created 20th January 1870.
(9) Haji Moledina Abdul Karim Trust	.. Created 20th January 1870.
(10) Hanifabai wife of Khamisa Abdulla Trust	.. Created 6th April 1871.
(11) Ishak Abubakar Trust	.. Created 6th April 1871.
(12) Haji Adam Abram Trust	.. Created 11th October 1878.
(13) Haji Esmail Haji Abdulla Trust	.. Created 15th October 1880.
(14) Siddick Haji Essa Trust	.. Created 10th October 1873.
(15) Haji Umar Hasam Trust	.. Created 19th September 1875.
(16) Hanifabai w/o Haji Mahomed Haji Usman Trust.	Created 17th September 1884.
(17) Haji Abdul Sattar Haji Abdulla Trust	.. Created 5th November 1880.
(18) Haji Esmail Haji Noor Mahomed Trust	.. Created 3rd August 1893.
(19) Hoodbai Abba Ebrahim Trust	.. Created 10th July 1879.
(20) Haji Allarakhya Haji Esmail Trust	.. Created 14th February 1883.
(21) Haji Usman Haji Abdul Karim Trust	.. Created 11th September 1884.
(22) Haji Haroon Mahomed Trust	.. Created 26th September 1883.
(23) Hajrabai Haji Wahidna Hasam Trust	.. Created 2nd December 1884.
(24) Haji Ebrahim Suleman Trust	.. Created 17th February 1885.
(25) Haji Tyeb Haji Rahimtoola Trust	.. Created 11th November 1887.
(26) Haji Usman Allarkhya Trust	.. Created 23rd May 1887.
(27) Haji Wahidna Haji Ebrahim Trust	.. Created 17th September 1892.
(28) Haji Jaffer Haji Currim Mahomed Trust	.. Created 19th March 1888.
(29) Siddick Parpeia Trust	.. Created 11th October 1888.
(30) Jainabai Haji Umer Moledina Trust	.. Created 16th April 1889.
(31) Fatmabai Habib Joosub Trust	.. Created 21st January 1893.
(32) Haji Elyas Haji Abdul Karim Trust	.. Created 16th October 1893.
(33) Fatmabai Haji Sulaiman Tarmahomed Trust	.. Created 16th November 1892.
(34) Haji Abdul Sattar Tyeb Trust	.. Created 4th November 1890.
(35) Haji Abdul Latif Haji Hajiani Trust	.. Created 18th December 1891.
(36) Ahmed Haji Haroon Trust	.. Created 17th February 1905.
(37) Abubakar Moosani Trust	.. Created 18th April 1893.
(38) Yamnabai Haji Abubakar Siddick Trust	.. Created 17th January 1893.
(39) Haji Janmahomed Hussain Trust	.. Created 15th January 1901.
(40) Abdul Karim Khalikdina Trust	.. Created 20th January 1900.
(41) Mariambai Alias Dadibai Haji Zackria Gulam Mahomed Trust.	Created 9th July 1893.
(42) Haji Sulaiman Elyas Trust	Created 2nd November 1894.

(43) Ismail Joosub Lakha Trust .. Created 13th November 1894.
(44) Haji Noormahomed Taramahomed Trust .. Created 23rd January 1894.
(45) Casum Alliani Trust .. Created 23rd January 1894.
(46) Siddick Usman Trust .. Created 23rd January 1894.
(47) Janmahomed Allana Trust .. Created 15th June 1895.
(48) Haji Salemahomed Tarmahomed Trust .. Created 30th August 1899.
(49) Rahimtulla Haji Joosub Trust .. Created 20th March 1897.
(50) Moloo Haji Hasam Trust .. Created 17th January 1896.
(51) Haji Joosub Abdulla Trust .. Created 30th January 1900.
(52) Haji Ebrahim Tarmahomed Trust .. Created 30th November 1900.
(53) Haji Husain Haji Abdul Rahim Trust .. Created 21st December 1893.
(54) Haji Mahomed Zackeria Trust .. Created 31st January 1901.
(55) Mariambai Haji Noor Mahomed Tarmahomed Trust. Created 8th May 1902.
(56) Haji Fateh Mahomed Usman Dawood Trust .. Created 9th February 1904.
(57) Haji Jacob Janmahomed Trust .. Created 26th September 1900.
(58) Abdulla Jaffer Trust .. Created 17th January 1902.
(59) Haji Salemahomed Nathoo Trust .. Created 10th May 1901.
(60) Haji Salemahomed Haji Mahomed Trust .. Created 15th February 1902.
(61) Zulaikabai Noor Mahomed Ebrahim Trust .. Created 28th August 1901.
(62) Haji Mahomed Haji Zackaria Trust .. Created 24th November 1910.
(63) Abdulla Haji Dawood Trust .. Created 14th August 1902.
(64) Haji Suleman Talib Trust .. Created 30th March 1909.
(65) Hawabai Janmahomed Joosub Trust .. Created 1st August 1907.
(66) Haji Haroon Haji Adam Trust .. Created 12th August 1910.
(67) Haji Hasan Haji Abdulla Noorani Trust .. Created 1st June 1905.
(68) Haji Adam Siddick Trust .. Created 10th March 1905.
(69) Abdul Karim Haji Essa Noorani Trust .. Created 18th May 1905.
(70) Esmail Haji Usman Alias Macci Trust .. Created 17th May 1905.
(71) Haji Joosub Haji Abdulla Trust .. Created 9th February 1904.
(72) Abdul Sattar Haji Abdulla Trust .. Created 19th July 1905.
(73) Aishoobai d/o Mahomed Cassum Trust (and wife of Haji Mahomed Saboo). Created 11th May 1905 (Dispensary of Bhavnagri Mohalla Zackria Masjid Road, work started after many years).
(74) Haji Mahomed Wahidna Trust .. Created 16th January 1907.
(75) Aishabai wife of Haji Abdul Sattar Talib Trust Created 27th April 1910.
(76) Haji Tayab Haji Usman Trust .. Created 15th May 1907.
(77) Rahimabai widow of Haji Mahomed Cassum Trust. Created 9th April 1907.
(78) Haji Ebrahim Joosub Trust .. Created 20th January 1909.
(79) Haji Mahomed Haji Saboo Siddick Trust .. Created 11th August 1909.
(80) Fatmabai w/o Abbamia Ahmed Sulaiman Trust . Created 22nd December 1909.
(81) Dawood Haji Sahebdina Trust .. Created 22nd May 1912.
(82) Haji Moosa Currim Mahomed Trust .. Created 31st October 1911.
(83) Khattoobai Moosa Currim Trust .. Created 1st September 1911.
(84) Allarakhya Sulaiman Trust .. Created 9th March 1912.
(85) Haji Usman Sharib Chuttani Trust .. Created 9th October 1914.
(86) Haji Janmahomed Habib Trust .. Created 12th June 1912.
(87) Abdul Rehman Haji Ahmed Trust .. Created 9th August 1912.

(88) Sumar Joosab Allarkhya Trust	.. Created 24th November 1913.
(89) Rahimabai wd/o Abdur Razzaq Haji Abdul Karim Trust.	
(90) Haji Zeinul Abedin Shirazi Trust, 1 Ash Lane, Fort, Bombay.	
(91) Ashaque Shah Durgah, Trust, Dongri, Bombay	Mr. Syed Badruddin is the present self-made trustee.
(92) Ghogari Mohalla Masjid Trust.	
(93) Sulaiman Ahmad Basar Trust, Ghogari Mohalla.	Trustee Mr. Sulaiman Ahmad, Bombay No. 9.
(94) Temkar Mohalla Masjid Trust	.. Trustee Mr. Syed Ahmed Kadri.
(95) Chhatrisarang Mohalla Masjid Trust, Bombay 9.	Trustee Mr. M. Miyan Khaleel, Khandia Street, Bombay 9.
(96) Bhisti Mohalla Masjid Trust.	
(97) Falkland Road Masjid Gully Masjid Trust.	
(98) Dongri Musjid Trust.	
(99) Huzria Street Masjid Trust	.. Trustees (1) Haji Dost Mahomed Chhagan, (2) Cassum Yusuf, (3) Dawood Haji Durveish, (4) Yacoob Patel.
(100) Haji Zackeria Haji Ahmad Patel Trust, Kambekar Street, Cutchi Memon Mohalla, Bombay 3.	Created by will—Trustee Mr. Umer Haji Adam.
(101) Cutch Madh Masjid Trust	.. Same trustee as above has accounts of 45 years but is understood to be preparing account for last 10 years—is stated to have appropriated the income to his own property.
(102) Sheikh Misri Durgah, Paltan Road, Bombay, exists from before 100 years. Case against management is pending in High Court.	
(103) Haji Mahomedji Haji Adamji Maniar Trust, by a will.	
(104) Khadde-ke-Bade-ki-Masjid	.. M. T. Shaikh Nabi Bakhsh Gani, Post Umarkhadi.
(105) Arab-ki-Musjid, Madanpura	.. Mutawalli—Mahomed Ayyub Munshi.
(106) Ahle Hadees Musjid, Kalapani, Bombay.	
(107) Sattad Taboot Fund	.. Under the Mutawallis of Sattad Mosque.
(108) Abdur Rehman Bawa's Durgah, Chhatri Sarang Moholla, Bombay.	Mutawalli—M. M. Haji Jan Mahomed.
(109) Mastan Shah's Durgah, Maston Shah Tank, Haji Moholla, Bombay.	
(110) Chhota Kabrastan, Grant Road, Bombay.	

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